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U.S. condemns Arafat outburst

WASHINGTON (JTA) —

The U.S. State Department has reacted angrily to threatening anti-Jewish remarks allegedly made by Yasser Arafat, the head of the Palestine Liberation Organization, in a telephone conversation with the PLO's Paris representative.

State Department deputy spokesman Richard Boucher described as "clearly outrageous" Arafat's reputed description of Jews as "dogs, filth, dirt.'

"Comments like this," he said, "can only be described as disparaging and obnoxious."

However, Boucher said the remarks, which were recorded from a private conversation, would have no impact on the Arab-Israeli peace talks in progress.

But he added, "Racist and hateful rhetoric have no place in the peace process."

A U.S. Jewish organizational leader was also incensed by the vituperative comments, which were recorded in Arabic by an unidentified Western law-enforcement agency and broadcast in English on the Cable News Network.

Malcolm Hoenlein, executive director of the Conference of Major American Jewish Organizations, called Arafat's reported characterization of Jews "loathsome and despicable" and said it proved "that this international terrorist is not only anti-Israel and anti-Zionist, as he has claimed, but also a vicious Jew-hater."

Hoenlein urged that Arafat not be allowed to address the UN Human Rights Commission currently meeting in Geneva, but the PLO chief did speak to the Commission last Thursday.

(See Arafat, p. 8)

In the conversation with PLO representative Ibrahim Souss, Arafat also blasted the French government for the furor that erupted in Paris at the end of January over the admittance to France of George Habash, head of the Popular Front for the Liberation of Palestine.

Habash was at a Red Cross clinic for unspecified medical treatment. For permitting his brief stay there, six top French government officials were forced to resign.

The telephone call was made Jan. 30, presumably from PLO headquarters in Tunis, according to Steven Emerson, a special assignment correspondent for *CNN* who broke the story.

Emerson said the conversation was confirmed to be that of Arafat and Souss by a journalist and Arab specialists.

But in Paris, Souss denied it.

He said, "I categorically deny the comments attributed to President Yasser Arafat and myself and reserve all my rights to action against the authors of this media manipulation."

Souss said playing the tape had been intended to cover up "bellicose" Israeli goals in the peace talks.

The voice that appears to be Arafat's even indicated awareness that the telephone had been tapped. In fact, he said, "Let them record this and play it on television."

Habash checked into the Red Cross hospital with an undisclosed illness and returned to Tunis on Feb. 1.

The voice that appeared to be Arafat's expressed outrage at the treatment of Habash and the clamor that he be arrested for questioning about past terrorist acts attributed to the PFLP.

He complained that a sick man was being hounded out of France.

The voice attributed to Souss assured the other that "the (French) government had nothing to do with this matter at all. It's the opposition and the Jews. The Jews, they are at work."

[Cont'd. on page 8]

The United States is not happy over remarks allegedly made by Yasser Arafat about the Jews. *See story U.S. condemns (opposite).*

Hezbollah leader killed during attack

JERUSALEM (JPFS) —

The extremist Shi'ite organization Hezbollah suffered a major blow Sunday when its leader Sheikh Abbas Musawi was killed in South Lebanon.

Israeli Defence Minister Moshe Arens confirmed that the attack on a convoy of vehicles had been carried out by Israel and that Musawi's presence in the convoy "was not entirely coincidental."

Arens noted that Hezbollah in general and Musawi in particular had been responsible for numerous attacks by the Hezbollah against the Israeli Army, the South Lebanese Army and American units which had been temporarily stationed in Lebanon several years ago.

The Hezbollah leader had a lot of blood on his hands, said Arens.

Arens linked the killing of Musawi to the Saturday killing of three Israeli soldiers by three Arabs armed with axes, knives and a pitchfork, saying it was a lesson to all groups that Israel would avenge attacks.

Terrorists infiltrated an unfenced Israeli Army tent camp after midnight Friday and hacked the soldiers to death. Another soldier was badly wounded.

The Sabbath-eve attack appears to have been planned so there would be a minimum number of soldiers in the camp, according to army sources. Most of the soldiers had gone on weekend leave and only eight were in the encampment at the time of the attack.

The infiltrators surprised the guard and stabbed him to death as he dashed into the middle tent to wake the sleeping soldiers. They then began stabbing two soldiers with knives, axes and a pitchfork.

After the attack, the terrorists fled, taking several weapons with them. Roadblocks were set up in the area and helicopters were brought in to assist in the search, but without success.

Speaking of Israel's retaliation, Arens said, "This is a message to all the terrorist organizations that whoever opens an account with us, we will be the ones to close the account. This is true for all the bands, all the terrorist organizations, for all the leaders."

Arens was asked how the killing of Musawi might affect attempts to determine the fate of missing Israeli servicemen in Lebanon, but he insisted it would not have any effect. "We have learned that terrorist organizations like Hezbollah know only one language — the language of force," said Arens.

He added the army was prepared for any developments that might occur as an outgrowth of Musawi's death.

In apparent retaliation for Musawi's death, a wave of attacks was launched against Israeli and South Lebanese Army targets in South Lebanon's security zone and across Israel's northern border.

A number of Katyusha rockets fell in northern Israel, and children in border areas were kept home from school on Monday.

The mood among followers and supporters of the Muslim fundamentalist organization was reported to be one of deep mourning and bitter anger.

As many as eight other Hezbollah activists, including Musawi's wife and in-

[Cont'd. on page 8]

Shaareh Haim may close

By
BEN ROSE

TORONTO —

Shaareh Haim, the only synagogue in Richmond Hill, will close Feb. 20 barring any last-minute development, says congregation president Sheldon Rotman.

Rotman told *The CJN* the synagogue will run out of operating funds on that day. A financial rescue proposal put before the Royal Bank has elicited no positive reaction and the president says there is "only a slim chance that it will."

The congregation put together a $4.5 million restructuring proposal under which the United Synagogue Day School, which operates its third campus at the synagogue, pledged $1.5 million.

Local politicians, including the mayor and members of parliament and the Ontario legislature are being asked to use their influence to find a way to keep the shul open, said Rabbi Lawrence Troster, its full-time rabbi.

Rotman said he had no quarrel with the Beaver Creek branch of the Royal Bank in Richmond Hill and that they have been fair with the synagogue. "It's strictly a business decision," he said.

He pointed out that part of the restructuring proposal called on the bank to be a major player, specifically to "write down" some of the debt but so far the bank has not offered to do this.

The synagogue got into deep financial trouble when membership failed to increase in the face of the recession and builders of nearby homes were unable to contribute as much as they intended to the building campaign because of a fall-off in sales.

Even if the synagogue closes, the USDS school there will continue to operate at least until June 1993, through an arrangement made with the bank, according to Aaron Nussbaum, USDS director.

"It would be devastating if Shaareh Haim closes and I'm hoping that at the 11th hour something can be

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Mulroney defends choice of Spector

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Bell leaves on upbeat note

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Canada

Unity urged in fight against anti-Semitism

Dr. Ze'ev Mankiewicz (centre) recently addressed groups of Jewish professionals and lay people, discussing Israel-Diaspora relations. Judy Shulman, co-chairman of the 1992 United Jewish Appeal/Operation Exodus Walk For Israel (left) and Alan Winer, co-chairman of UJA/Operation Exodus' Young Leadership Mission (far right) were among the lay people who attended Makiewicz's discussions.

By
RON CSILLAG

TORONTO —

The world teeters on the edge of a "serious outbreak" of anti-Semitism and as such, Diaspora Jewry must change its approach to Israel, a renowned Israeli academic said here last week.

Prof. Ze'ev Mankiewicz of the Hebrew University in Jerusalem told a group of Jewish communal professionals that since Zionism seems to be succeeding in an increasingly dangerous world, Diaspora Jews must put aside their personal beliefs about Israel and pull together for the public good.

He said Jews in the Diaspora have an "image" of Israel, rather than an "intimacy" with it, and have more of a private relationship with the Jewish state than a public one.

By that, Mankiewicz said he means most North American Jews live according to tradition but outside of strict halachic observance, and that most Jews do not regard Judaism as a complete moral and ethical system of values.

That should change, he said, to a public, more altruistic approach. The quandary is how to create a Judaism that has personal meaning as well as public importance.

Israel, he stated, is the only Jewish community in the world that is growing and its intermarriage rate is negligible, compared with 50 percent intermarriage in some U.S. cities.

Although Israel has just a quarter of world Jewry, nearly half of all Jewish children live there, he noted.

And Israel will soon be home to six million Jews from around the world.

"Zionism seems to be achieving its goal," he said, "and our rhetoric with respect to Israel must change."

Jews must not only rethink their views on Israel, he added, but should contemplate how resources are allocated, especially when it comes to Jewish education.

Israel is central to all Jews "but only because it needs our help," Mankiewicz said.

He called on the formation of a Jewishness "thick enough to be a prism, where the outside world is refracted through Judaism."

Reform Jewish doctors certified as mohelim

By
MOURA WOLPERT

HAMILTON —

Two Hamilton physicians and three from Toronto have become the first Canadian Reform Jews officially certified to conduct ritual circumcisions by the Berit Milah Board of Reform Judaism.

Drs. Tony MacFarlane and Jack Langer of Hamilton, and Drs. Steven Black, Rhonda Wilansky and Michael Zadjman of Toronto, were inducted as mohelim at a recent special Friday night service at Temple Anshe Sholom here.

The ceremony was sponsored jointly by the Berit Milah Board of Reform Judaism, the Canadian Council for Reform Judaism and the Reform Rabbis of Greater Toronto.

Taking part in the ceremony were Dr. David James of New York, co-chairman, Berit Milah Board of Reform Judaism; Rabbi Daniel Komito-Gottlieb, regional director, Canadian Council for Reform Judaism; Rabbi John Moscowitz of Holy Blossom Temple, chairman of the mohel program sponsored by the Reform Rabbis of Greater Toronto, and Dr. Barry Borden, dean of the Toronto Berit Milah course.

The sponsoring rabbis were Rabbi Lawrence Englander, Solel Congregation, Mississauga, and Rabbi Irwin Zeplowitz, Temple Anshe Sholom.

The five physicians are graduates of an intensive, 14-week course that included the history, liturgy, theology, law and customs relating to ritual circumcision, as well as contemporary issues of Jewish identity, sociology and psychology. Special emphasis was placed on the role of the mohel in Reform Judaism.

Also included was training in adapting medical techniques to Jewish tradition, which, explains Rabbi Zeplowitz, performs circumcision faster and with less trauma to the child.

[Cont'd. on page 30]

JFGT calendar launched

TORONTO —

The Jewish Federation of Greater Toronto is launching a monthly calendar of communal events beginning in this issue of *The CJN*.

Jack Ajzenberg, director of operations for Jewish Federation of Greater Toronto (formerly Toronto Jewish Congress), said that the communal calendar has taken many forms over the years. At one point, its circulation was limited to fundraising organizations and other interested groups.

Now, Ajzenberg said, the Federation is going public to enable synagogues and other communal groups to publicize their events. The advertising listing will also act as a clearing house to ensure that fundraising organizations do not conflict in planning their functions.

Ajzenberg said that initially there will be no criteria for exclusion, but that each group will be limited to one line per entry. If an organization wishes to provide more information, he said that they can advertise on their own.

To get your event in the calendar call Roz Rosen at 635-2883, ext. 250.

MORANIS IN EILAT

Rick Moranis (right), Toronto-born star of *Honey I Shrunk the Kids* and Second City, recently visited Toronto's Project Renewal community in Eilat, which is supported by the United Jewish Appeal campaign. Accompanying Moranis was family friend Mattea Wintre.

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Montreal's AJCS adapting to changing demographics

By
JANICE ARNOLD

This is the first in a two-part series focusing on the proposed changes to the AJCS's raising and management of funds.

Marvin Corber

MONTREAL —

The declining Jewish population of Montreal, and especially the loss of a large segment of younger people, i.e., potential givers, will mean big changes in the way this community raises and spends its funds.

Key changes include a reduction in the Montreal community's contribution to the national Jewish organizations and encouraging people to set up endowments and foundations whose annual income would be used in much the same way as Combined Jewish Appeal donations.

These are among the recommendations of Allied Jewish Community Services' Blue Ribbon Commission on Financial Resource Planning and Development, headed by chartered accountant Marvin Corber, a past CJA chairman.

The Montreal Jewish population will drop to 80,000 by the year 2000 if present trends continue, AJCS estimates. The current number is placed at just over 90,000.

Although there will be fewer people, AJCS anticipates the demand for community services, notably those related to the elderly and Jewish education will grow.

Taking inflation into account, CJA proceeds have not increased in the last five years and AJCS says the community coffers could be in the red by up to $6 million by the year 1996. Moreover, it's taking longer to collect pledges.

The situation is worsened by Montreal's obligations to the absorption of Soviet Jews in Israel, totalling at least $50 million, as well as the repayment of a $6.5 million loan to Jewish schools for construction projects.

Currently, the largest share of CJA proceeds (48 percent) goes to Israel, via United Israel Appeal, 40 percent is spent locally and 12 percent goes the national bodies, namely Canadian Jewish Congress and Jewish Immigrant Aid Services.

Corber makes clear that over the next five years the order of priority will evolve to the local, Israel and then the national level, with contributions to national organizations likely to be cut in order to spend more money in Montreal.

Over the past four years, Montreal's share of the budget of national groups has risen rapidly from about 7 to 12 percent, Corber said.

The other Jewish communities will have to come to grips with the changes in Montreal and its inability to continue to shoulder the same load, said Corber. "We want to first make sure that local needs are met and then that Israel gets its fair share. Whatever's left over will go to the national [organizations]."

The commission's report states that AJCS's "continued participation in the National Budgeting Conference (the body that decides how the money is spent) should be predicated on basic changes in the direction, structure and process for determination of national allocations." NBC is the forum in which the federations meet with national organizations and the United Israel Appeal to achieve consensus on the budgets of beneficiary agencies.

This is not a threat, but "a strong message" to NBC that Montreal expects the national organizations to belt-tighten, said AJCS executive director John Fishel.

Because the ability of future CJA campaigns to raise enough money is in doubt, AJCS believes more effort should be made to increase the holdings of the Jewish Community Foundation of Greater Montreal, which now stand at about $21 million — low by North American standards.

Many of the endowments it manages have been designated by the donors for specific uses. Corber said the goal is to increase the number of endowments whose income can be used to supplement the money raised through CJA.

The commission report warns: "There is an urgency in addressing serious danger signs to our community's future financial viability."

Next week: An examination of the specific recommendations by the Commission on Financial Resource Planning and Development.

War blamed for racism

By
BEN ROSE

TORONTO —

The largest number of anti-Semitic incidents in Canada in 10 years occurred in 1991 and the Gulf War was a factor, according to the annual report of the League for Human Rights, B'nai Brith Canada.

During the three weeks following the outbreak of the Gulf War, 61 anti-Semitic incidents were recorded across Canada, making it the sharpest single increase since the League began compiling reports in 1982.

The number of reported incidents of harassment and vandalism for 1991 was 251. This represents a 19 percent increase this year over last and a 42 percent rise over the year before.

"We are deeply disturbed by this trend," the League statement said.

Professor Stephen Scheinberg, the League's national chairman, said: "The Gulf War provided an emotional stimulus for anti-Semites to vent their hatred of Jews."

Other factors such as the volatile social, political and economic conditions in Canada and abroad also served as catalysts for increased hate group and racist activity, he said.

Dr. Karen Mock, national director, said many people are afraid to speak up about the harassment against them. "We know that swastikas were gouged into lockers at a school and pennies thrown at certain basketball players but the students concerned were afraid to speak up," she said.

"However, although the overall total of incidents of vandalism and harassment is up, we are heartened by the fact that serious and violent attacks of vandalism and desecration directed at Jewish institutions and holy sites have declined during the past 12 months," the League said.

During 1991, Toronto had 18 incidents of vandalism and 112 of harassment, for a total of 130, while Montreal had seven incidents of vandalism and 20 of harassment, for a total of 27. The total for Ontario, excluding Toronto, was 41, while for Quebec, apart from Montreal, it was only four.

Provided emotional stimulus

The total (vandalism and harassment) for the Atlantic provinces was eight; Manitoba, 10; Alberta and Saskatchewan, 13; and British Columbia, 15.

"The Gulf War did not create new anti-Semites . . ." the League said, "it merely provided the emotional stimulus. When the first Scud missiles began to land in Tel Aviv, five Jewish institutions in Metro Toronto were defaced with swastikas, pro-Saddam and PLO slogans. Several bomb threats were received at Jewish schools and organizations. These were not perpetrated by instant converts to anti-Semitism but rather racists who seized the moment to join with Saddam Hussein in his attack on Jews.

"It might be recalled that Israel's restraint in the face of the Scuds won the applause of the vast majority of the Canadian media and, we presume, most Canadians. Thus, we believe that these incidents were the product of those already predisposed to anti-Semitism," said the League.

The League also said that hate groups are seizing upon the present discontent within Canada to gain legitimacy within the political debate. "The increase in neo-Nazism across Europe and the former Soviet Union, as a result of political upheaval, has also served as a catalyst for increased hate group activity here."

The League said the present economic downturn has had an effect in the continuation of a trend towards increased incidents.

Marilyn Wainberg, president, and Frank Dimant, executive vice-president of B'nai Brith Canada, were also present for the League's press conference.

CLARIFICATION

A story in the Feb. 13 edition of *The CJN* on the Canadian Zionist Federation cancelling elections for delegates to the next World Zionist Congress should have identified the Friends of Pioneering Israel as aligned with the Mapam movement, while the Achdut Ha'avoda Poalei Zion should have been described as affiliated with the Labor Zionist Movement of Canada.

The Board of Jewish Education of Metropolitan Toronto
is seeking to expand its consultation staff and the provision of educational service to its affiliates.

Applications are invited for a position as

Consultant-Coordinator
for the 1992-93 school term.

The successful candidate will have graduate training in Jewish Studies and education, be fluent in Hebrew and English, have proven experience as a teacher and/or principal, have sound organizational and administrative skills, and the ability to work with individuals and various community groups.

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Canada

UIA conference planned

MONTREAL —

The first-ever United Israel Appeal (UIA) of Canada National Campaign Leadership Conference will take place in Montreal from Feb. 29 - March 2. This weekend conference will bring together, for the first time in Canada, the largest concentration of key campaign leadership drawn from every Jewish federation whose sole focus will be campaign and its enhancement for the future. Host of the conference is the Montreal Combined Jewish Appeal (CJA) of Allied Jewish Community Services (AJCS).

Under the theme Individual Strength/Collective Power conference participants will examine key campaign issues generating timely and successful campaign strategies designed to maximize the efficiency and productivity of the vital upcoming campaigns.

A coterie of Jewish leaders from Israel and the United States will address the conference. They include Mendel Kaplan, a major industrialist and foremost Jewish leader of South Africa, who currently serves as chairman, Board of Governors of the Jewish Agency; Moshe Gur, director general of UIA — Keren Hayesod in Israel; Baruch Gur, director general Department of Aliyah and Klitah of the Jewish Agency, and the person responsible for operations in the Commonwealth of Independent States (formerly the Soviet Union) and Eastern Europe; Marvin Lender, national chairman of United Jewish Appeal and chairman of Aliyah and Klitah Committee of the Jewish Agency; Malcolm Hoenlein, executive director of the Conference of Presidents of Major American Jewish Organizations, the co-ordinating body on international concerns for almost 50 national Jewish organizations.

Moshe Gur

Enhancing the program will be special displays of campaign material, successful and innovative presentations by communities, a guided tour of the Montreal Holocaust Memorial Centre, video presentation, and a reception and dinner featuring a presentation by the March of the Living Choir.

Julia Koschitzky of Toronto, president of United Israel Appeal of Canada, will deliver the closing presentation on Canada's Role in Meeting the Challenge. Linda Nadolny-Cogan of Ottawa, president of U.I.A. Women's Division, is the chair of the conference.

UJA leaders head to D.C.

TORONTO —

Israeli Minister of Defence Moshe Arens and Senators Phil Gramm (R-Texas) and Barbara Mikulski (D-Maryland) will be among the featured speakers at the United Jewish Appeal's Eighth National Young Leadership Conference, in Washington, D.C., March 15-17.

This year's conference is entitled Our World at a Turning Point . . . A Call to Action, and already more than 1,700 young Jewish leaders from across the United States have registered for the three-day event.

The conference's 40 workshops will explore a broad range of topics: The Peace Process, The 1992 Elections, Islamic Fundamentalism, A Mideast Intelligence Briefing, Ethiopian Jewry, Jewish feminism, and Raising Jewish Children are just a few of the many that will be presented.

At the conference, Arens will analyse recent Middle Eastern developments with special emphasis on Israel's defence strategies and its participation in the ongoing peace talks with its Arab neighbors.

Senators Gramm and Mikulski, who will be honored by the Young Leadership cabinets for their friendship to Israel and the Jewish people, will bring the audience up to date on proposed legislation affecting domestic and international concerns.

Session leaders include Washington and Middle East experts, media panelists, Israel diplomatic, White House and State Department officials, members of Congress and Jewish scholars. In addition, intensive minicourses designed to sharpen specific skills will be offered to those who have attended past conferences. Special emphasis will also be placed on ways in which delegates can participate in advancing economic development in Israel.

There will be a pre-conference party on Saturday evening, March 14, featuring the Capitol Steps, a well-known musical and satirical group. On Sunday, March 15, there will be a guided tour of the United States Holocaust Memorial Museum which is not yet open to the public.

Among the 2,000 participants, approximately 30-40 young Canadian Jewish leaders are expected to attend the Washington Conference. A special Canadian young leadership meeting, focussing on the establishment of a Canadian young leadership network, is also being planned for the conference.

For more information on the United Jewish Appeal's Eighth National Young Leadership Conference, please contact the local Federation's Young Leadership representative.

In Toronto call Lianne Sone (416) 635-2883, and in Montreal call Cathy Simons (514) 735-3541. Outside of Toronto and Montreal call Eli Rubenstein at the UIA of Canada (416) 636-7655.

Jewish students to meet for second Kesher conference

TORONTO —

Up to 300 Jewish students and young adults from across Canada will be gathering at the Chateau Laurier Hotel in Ottawa from March 13 - 15 for Kesher's 2nd annual Canadian conference.

The weekend event will draw high profile speakers from across North America and Israel who will address conference participants on important issues currently facing World Jewry and Israel.

Subjects include: the ongoing peace talks between Israel and her Arab neighbors, the aliyah from Russia and Ethiopia, Jerusalem at 25, Sephared '92 and more.

The purpose of Kesher (Hebrew for "connection") is to allow individuals who have already visited Israel an opportunity to reinforce their connection to Israel by exposing them to a variety of Israel oriented programs and activities.

Sponsoring organizations include Canadian Zionist Federation, United Israel Appeal of Canada, Jewish National Fund and others. The Kesher Conference follows Lobby Day (March 12), the Jewish Student's Network's annual gathering on Parliament Hill organized to lobby Canadian politicians on behalf of Israel and Canadian Jewry.

Cost for the subsidized conference range from $129 (quad) to $239 (single). Bus transportation is available from Toronto and Montreal.

For more information on the '92 Kesher Conference, please call one of the following numbers: Montreal (514) 486-9526, Toronto (416) 633-4766, Ottawa (613) 230-9789, Edmonton (403) 444-4400, Vancouver (604) 266-5333.

The Economy

Crisis in the Community?

This informative, eye-opening series begins next week in *The CJN*

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(Judy's son Sandy Segal was on Israel Dimension 1991)

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Shaareh Haim may close doors

[Cont'd. from page 1]

done," said Niki Parker, executive director, Ontario Region, United Synagogue of America, with which Shaareh Haim is affiliated.

She said United Synagogue of America is unable to offer any financial aid to the Richmond Hill shul, but it was active in bringing Shaareh Haim and other Conservative synagogues together to see what help they could offer. "I think some of the congregations were waiting to see how the bank reacted to the restructuring proposal," Parker said.

"The Region has co-ordinated an appeal in order to gain support from our 14 affiliated synagogues. The regional office established a steering committee for the purpose of assisting Shaareh Haim with guidance and leadership," she said.

Rotman said he believed it is the first time that a synagogue has ever had to close down in the Metro Toronto area because it has run out of operating funds.

The situation has been a "traumatic one" for him and his family, Rabbi Troster told *The CJN*. "The rabbinical year begins Aug. 1 and in the meantime I am facing unemployment. Our children go to school here but we will have to leave."

But the rabbi has not given up hope that at the last minute "some one will come along with a solution."

Even if the synagogue closes Feb. 20, Rabbi Troster said he hoped that Shabbat services could be held there at least one more time.

"It's a terrible situation if they have to close Shaareh Haim down," said Parker. "It's a loss to United Synagogue of America, a loss to Richmond Hill, a sad reflection on our economy. I'm not convinced that it's going to happen.

SENDOFF FOR SPECTOR

A delegation from B'nai Brith Canada's institute for international affairs met recently with Norman Spector, Canada's new ambassador to Israel, prior to his departure for the Jewish state. From left are Ian Kagedan, director of government relations, immediate past president Moishe Smith, executive vice-president Frank Dimant, Spector, BBC national president Marilyn Wainberg and Brian Morris, chairman of the institute for international affairs.

Peace Now wants Labor win

By
DAVID LAZARUS

MONTREAL —

Peace Now is hoping for a Labor-led government in Israel on June 23, its director in Israel told students here recently. But even if Likud is re-elected the peace process is unstoppable, said Gavri Bargil.

"It's like [U.S. Secretary of State James] Baker said: 'The train has left the station,' " said Bargil, 33, to about a dozen listeners at Hillel House. "Once the dynamic has started, you simply cannot stop it.

Bargil made it a point to say that while Peace Now is not linked to any political party, it has every reason to want a Labor government, the most obvious being that Labor would at least freeze settlements in the West Bank.

Bargil said the most recent public opinion polls in Israel show a clear majority in favor of freezing settlements — 59 percent if it meant helping the peace process, and 69 percent if it would get Israel the promised $10 billion in American loan guarantees.

The Israeli public, Bargil suggested, is starting to get fed up with the government apportioning 25 percent of the budget in territories holding only two percent of the population.

The 200,000 new ballots wielded by immigrants from the former Soviet Union are by no means a probable vote for the Likud, as the popular wisdom once went, because of the negative association the immigrants might have made between Labor and "socialists."

For one thing, the immigrants are not ideologues and in general are highly-educated. They also blame Prime Minister Yitzhak Shamir for the chaotic absorption process that is leaving thousands of them jobless, Bargil said.

Likud, as well, can not depend on its traditional support from residents of development towns who resent so much government money being channelled to the settlements at their expense. Peace Now, Bargil said, is starting to build chapters in development towns, something that was once inconceivable.

There is a fair chance that the next government will have to be a national Likud-Labor coalition because of the refusal of two tiny right-wing parties to back any discussion of "autonomy" for Palestinians.

With the so-called "peace bloc" parties (Mapam, Ratz and Shinui) looking more powerful together and the probability — according to Bargil — that Yitzhak Rabin will lead Labor, and with all the other factors taken together, a more flexible goverment may result, he said.

In general terms, Bargil, not unsurprisingly, lambasted Shamir's government for not acting in good faith and for its unwillingness to believe that the Arabs, including Syria, now accept Israel's existence, albeit grudgingly.

Bargil, who serves in the Israel Defence Force, said army intelligence know this to be a fact, yet Shamir and his supporters cannot get past the mind set of "always talking in terms of war, not peace.

"They asked the same thing in 1978: 'How can we ever trust the Egyptians?' Well, they might not love us, but it's working."

The government must also, once and for all, accept the principle of "land for peace," the card Israel used to say it would play once the Arabs were willing to accept its existence.

Instead, Shamir is digging in his heels, expanding settlements as "irreversible facts" and they are now the "main obstacles to peace," Bargil said.

"Peace in the Middle East is in Israel's interest, but instead, the feeling was it was being pushed to the peace conference.

"Shamir wants the status quo. But the status quo means the intifada and the fact that an Arab country will probably have a nuclear weapon within two years."

Peace Now, Bargil said, will keep putting pressure on the policy-makers and try to influence Israeli public opinion.

His appearance was sponsored by McGill Israel Public Affairs Committee and by the Progressive Zionist Caucus.

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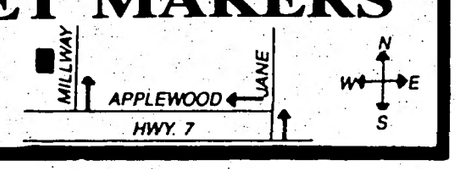

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Naomi Frankenburg

On March 22 the Vancouver Jewish community will honor Naomi Frankenburg at a Youth Aliyah tribute dinner at the Four Seasons Hotel. Frankenburg, immediate past president of Canadian Hadassah-WIZO, is chairman of the Jewish National Fund, B.C. Forest Project and is currently in Israel where she is heading a delegation opening forestry projects in the Galilee.

Frankenburg is also president of the board of governors of Vancouver's Maimonides day school, a high school.

Born in England, Frankenburg came here with her husband and four children in 1959. A fifth child was born in Canada. In this interview withCJN West Coast reporter Maurice Lucow she discusses Hadassah and Israeli politics.

CJN: What made you settle on Hadassah-WIZO as your principal activity?

Frankenburg: Well, the two ruling passions in my life, after my family, of course, have been Zionism and children, particularly the care of children who are suffering, and in the education of children. As Hadassah-WIZO is a Zionist organization, and as the great bulk of its work is helping deprived children and educating them, it seemed to fill the bill.

I didn't get involved right away because the first thing we had to do when we arrived was to prepare our son for his bar mitzvah. We're a very synagogue oriented family and I think that in most families, the synagogue and the children's education are the first thing you really care about. But once I got this settled and once my youngest son started school, then I began gradually to work my way up.

CJN: And how does one work up in Hadassah?

Frankenburg: The first thing you do is join a chapter and then before you know where you are, they ask you to be the president of the chapter and then you get on the board here, and then they're looking for a chairman of the bazaar and they push you into taking the bazaar. Then suddenly you become very excited about the organization and they put you on the national executive. Then you go to one or two national meetings and by now, you're really involved.

CJN: You've really got to work hard at it?

Frankenburg: You don't work hard *at* it. I think you work *with* it and once you've been to a national executive meeting, you begin to see the major scope of the organization and if you're ambitious and if people think you are showing some kind of leadership qualities, they suggest you'll become a national officer. Then, before you know what's happening and as the years go by so fast, you find yourself in line to become national president. It's an evolving process, but nobody gets to be the national president if they haven't done things first on the local and regional level, and then as a relatively junior member of the national.

You don't get leap-frogged over other people and we've never had to do what some organizations do — that is bring in somebody from outside because we can't find a national president. We always have people who are ready.

CJN: Do you feel Hadassah-WIZO is growing? I get the impression, after years on *The CJN*, that there have been so many other Israel-related organizations springing up that maybe Hadassah has lost some of its lustre, because younger women may be joining new organizations so they can achieve recognition faster, rather than by working their way up.

Frankenburg: Well, maybe there was a period like that but "losing its lustre" may be an exaggeration. Other organizations did spring up and some women certainly were attracted to them, but we've really turned that around now. We have instituted what we call Aviv, which is the Hebrew word for spring. It's a section of the organization.

CJN: And it's working?

Frankenburg: It's really working. There was a certain attraction at one time, notably the Federation, about being called on to do a big job once a year instead of year-round, which is Hadassah-WIZO. I'm not knocking Federation because it's very important. But we've overcome that attraction of a once-a-year effort.

It's a fact that because so many more women are working now and because there is a multitude of organizations, we haven't increased our membership as much as we would have liked. We could have hoped, I think 20 years ago, to have had a larger membership than we now have.

But we keep membership and we're replacing those we lose because they move away or from natural causes or whatever it may be. Our membership is not dropping off and I must tell you that by far we're the largest organization and the strongest Zionist organization in this country.

Besides our schools, we have a new project within Hadassah-WIZO, of which I am national chairman, and that's our current new association with Hadassah Hospital. Not the Hadassah-WIZO hospital but the Hadassah hospital in Jerusalem, where we have a very important project in cancer treatment and that is completely new.

CJN: Let's discuss some of your personal views. I know from conversations we've had in the past that you have strong political views on Israel. Are you pro Likud?

Frankenburg: Yes.

CJN: What's your opinion on how the peace negotiations have been going? Is Shamir on the right track or should there be more flexibility?

Frankenburg: If I were an Israeli citizen, I would vote Likud. I have to say I'm not very excited about any of the parties in the Israel government at the moment. A lot of their behavior is childish — but then, I don't think our own Canadian government is all that exciting or admirable.

But I do feel that Shamir is handling the negotiations very well. The media and the people want something exciting — a huge breakthrough fast. But we must realize that when you're totally boycotted, dismissed, refused any contact with all your neighbors for 43 years, the very fact that they are sitting down together and talking is a vast breakthrough.

That Shamir hasn't given away anything is not particularly dramatic in view of the fact that Syria hasn't given anything. None of the Arab countries have really made substantive moves . . . but they're continuing to talk, and there's some form of eye-to-eye contact.

I think we have to see that this peace process is probably going to take five years. There's lots of rhetoric on both sides, but that's for home consumption. But there's no question that talks are going on quietly behind the scenes between the various parties.

I don't know what Shamir is going to do, whether he is going to make any concessions or not. But I do know that whatever he will do, he's going to move very, very, very slowly. He can't possibly do anything else until he has iron-clad support, and promise from the Arab countries that will ensure the safety of the state.

We're talking here about the security of the country, so he has to go slowly. I think he's restrained himself admirably, and his popularity rating in the State of Israel indicates that.

CJN: Can he win the upcoming election?

Frankenburg: Whether or not the Likud will win enough to have an overall majority, I don't know. Of course it would be of great benefit to the country. Israel badly needs a government which can really govern and does not have to keep making concessions to special interest groups.

CJN: Is there really a swing to the Likud? You are in Israel frequently and you have your finger on the pulse of the Israelis more than the average Canadian.

Frankenburg: I think there is a swing but it's hard to know how big it is. A swing of two or three per cent can translate into a very large number of votes under the Israeli system.

CJN: Do you think, in view of what you're saying, that the Labor party is dead or dying?

Frankenburg: Well, that's a different question. The Labor party is in a terrible situation at the moment because it's bitterly torn between Peres and Yitzhak Rabin. There's no question that Rabin is much more popular with the electorate, but whether the coming Labor convention will in fact see this is another matter, because they're so internally torn with people who owe debts to other people, and so on.

If Labor gets its act together and if they were to elect Rabin as leader, it would suddenly become a much closer contest (with Shamir). I think that Peres is now really a loser. He was quite a good prime minister but he was constantly making compromises because he had a minority government. I think he's past his time and he's just not popular in the country.

CJN: Is Likud's approach of free enterprise the answer to Israel's economic problems?

Frankenburg: You're getting me on ground I'm not really qualified to answer but there's no question that Israel's economy is a mess and needs an injection of some kind of free enterprise and entrepreneurship. Whether Likud is able to do that, I can't say.

I think Israel needs an influx of investment from the free world and not just from the Jews. I mean, we're looking at places like Japan. Why are we reaching out to Japan and China and so on? Because Israel has to have this kind of investment and free trade with other countries of the world and if this could be developed, it would be a major factor. Hopefully, as the peace process proceeds, it will encourage people to invest more in the country.

Another good thing has come out of the peace process. Israel now has diplomatic relations with more countries in the world than ever before. Israel is hastily training new diplomats to fill all these new consulates and embassies that are springing up all over the place. So this in itself is progress.

CJN: Shamir is bound to retire eventually. Who do you see as the most logical successor?

Frankenburg: The declared candidate at the moment is Benny Begin, Menachem's son. We've got David Levy, who is very high profile. Moshe Arens is known as being a hard-liner, but this distinguishes Likud from Labor. There's a cadre of younger men ready to move up if there's a vacancy at the top. And of course there's always Mr. Sharon and Yitzhak Moda'i, but they're very much outsiders.

CJN: Is the world — and let's forget the Arabs — ready to accept Israel in the family of nations as a viable country or was the repeal of the UN's Zionism is Racism resolution just a gesture to keep George Bush happy?

Frankenburg: It may have been a token gesture because President Bush felt he had to do something for Israel because of his action in the $10 billion loan guarantee. But I think it's very important the resolution isn't on the books anymore.

I think that we see all around the world a much greater acceptance of Israel into the family of nations. The vote at the UN was really impressive.

CJN: Now let me ask you about the goals of the Maimonides high school here in Vancouver of which you are president of the board of governors.

Frankenburg: Okay. We've been talking at length about Israel and worrying about its leadership. Israel is worried about the Jews of the Diaspora. They're very worried about the intermarriage rate, the lack of knowledge about the State of Israel, the lowering of the Zionist commitment. We're now dealing with a generation born after the Holocaust who take Israel for granted.

Speaking as a grandmother who has grandchildren in both high school and elementary and we see these kids over here growing up without proper Jewish knowledge, it's a very great concern not only to me but to many people here and to the leadership of the State of Israel. The worry is that the kids get a reasonably good education up to bar mitzvah age but if this is not reinforced by education after bar mitzvah, he forgets what he's learned.

You know, we wouldn't send a child out to be a doctor or lawyer with only a Grade 7 education and you can't send a kid into the world to be a good Jew if he doesn't know more than he learned at bar mitzvah age.

So I'm very proud indeed of Maimonides School because we are giving the students in that school a true sense of their Jewish identity and a good solid background in more sophisticated knowledge. We're really tops in both Jewish and in secular education.

Attending Hadassah-WIZO Third National Conference in Toronto were, from left: Lily Frank, national executive vice-president; Esther Matlow, national president; Prof. Irwin Cotler; Ruth Yaron, press counsellor, spokesman, Israel Embassy in Washington, D.C.; Fran Sonshine, Aviv Conference chairman; Susie Zarnett, Aviv Conference vice-chairman.

Aviv conference a success

TORONTO —

Canadian Hadassah-WIZO's third national Aviv Conference was a resounding success on many levels, according to the 165 women 45 years and under who represented 24 communities across Canada from Vancouver to St. John's, Newfoundland.

"The presence of so many of our young members from across Canada is heartwarming. Through our vibrant Aviv members, the future of our organization is in good hands," said Esther Matlow, national president, Canadian Hadassah-WIZO, who addressed the National Aviv Conference at Toronto's Prince Hotel recently.

Called "A Weekend of Discovery — Towards The Year 2000," the conference was designed to "inspire the young leadership, to give them a feeling of empowerment — to show them that they can make a difference — that our work on behalf of disadvantaged women and children in Israel truly counts," said Matlow, who just returned from leading a Canadian Hadassah-WIZO tour to Israel and then attended World WIZO meetings in Jerusalem days before the weekend conference.

"For 75 years, Canadian Hadassah-WIZO has been a shining light of women's organizations dedicated to enhancing the skills of our members. The beauty of our organization is that when you join, you become part of a great Zionist movement while establishing a close link with Israel.

"You also have the opportunity to grow personally in such areas as public affairs, public speaking, marketing, fundraising and communications," added Matlow.

Lily Frank, national executive vice-president, explained that Aviv, which means spring in Hebrew, has been designated as the name for councils of younger women from the 52 WIZO federations from around the world.

In Canada, Aviv members are not a separate group as in some other countries, but integrated as part of the organization's 17,000 membership nationwide. "Canadian Hadassah-WIZO takes great pride in the active involvement of young women in every centre of Canada," said Frank.

Both Fran Sonshine, conference chairman and vice-president of Toronto Hadassah-WIZO, and Susie Zarnett, conference vice chairman, commented on the "ruach" or spirit that emanated from the conference.

"By being involved in Canadian Hadassah-WIZO, you are part of the largest Zionist women's organization in Canada," said Sonshine, who, together with Zarnett, attended the national tour to Israel two weeks earlier.

"I love this organization, the positive image it creates, the opportunity of sharing and the camaraderie that a national gathering such as this affords," said Sonshine, a member of Adena Hanesse chapter of Toronto Hadassah-WIZO for 23 years.

Sheryl Morris, 29, an elementary school teacher from Richmond, B.C., was attending her first Aviv conference. She just formed a new Hadassah-WIZO chapter in the Vancouver area several months ago. "I am overwhelmed with the scope of this weekend, its energy and its dynamism. The young Jewish women that I met here made me more informed of our goal, and I also made new friends."

Many of the participants had attended previous national Aviv conferences whereas others had been selected as delegates to international Aviv seminars in Israel. Canadian Hadassah-WIZO supports numerous schools, day care and women's centres in Israel.

Keynote weekend speakers included Irwin Cotler, professor, McGill University; Rabbi Elyse Goldstein, director of Kolel-a centre for liberal Jewish learning; Ruth Yaron, press counsellor and spokesman, Israel Embassy in Washington; Sigmund Sobolewski, Catholic Auschwitz survivor; Mark Sandler, senior counsel, B'nai Brith League for Human Rights; and Mideast expert, Gabriel Ben-Dor, visiting professor, York University.

Other sessions covered mother-daughter relationships, challenges on the campus, the development of racial attitudes in children, and maximizing your chapter's potential.

Spector appointment defended

By
JOY ESKIN MOSKOVIC

OTTAWA —

The appointment of Norman Spector as Canada's ambassador to Israel exemplifies Canada's commitment to maintaining a strong diplomatic relationship between the two countries, Prime Minister Brian Mulroney said.

At a recent reception honoring Spector, Mulroney stood by the controversial appointment of his former chief of staff. Though he admitted that Spector was at first interested in another posting, "I thought this posting would not only strengthen the bond between Canada and Israel, but eliminate the doubt in anyone's mind as to where we should stand on certain issues. Norman Spector is remarkably well-qualified to serve as Canada's ambassador to Israel."

The reception was held at the residence of the Israeli ambassador to Canada, Yitzhak Shelef, and attracted about 70 people from the political, media and Jewish elites, including Senators Lowell Murray and Mira Spivak, Justice Minister Kim Campbell, long-time Liberal MP Herb Gray (Windsor West), Ottawa mayor Jacquelin Holzman, and Canadian Jewish Congress national president Les Scheininger.

"Israel is a very special place. We have a very strong relationship with the state of Israel. I think my government has communicated its views in this regard."

Speaking of Spector's invaluable role in the constitutional foray, Mulroney quipped, "Learning to dodge bullets is helpful here — and in Israel."

"I've had Norman for five years, and I thought it was only fair that Israel has him."

Shelef welcomed Spector into the diplomatic "club." "Why are you excited to leave Canada?" he asked. "Canada has only three political parties and one prime minister, while Israel has 18 parties and four million people who are sure they can do the job better."

Spector, who spoke very briefly, said, "I am thrilled at the opportunity to serve Canada and Israel." While he stated that he had much to learn about diplomatic life, he did not mention his recent gaffe — admitting that the government had investigated former Mossad agent Victor Ostrovsky's allegation that the Mossad obtained Canadian passports.

"I was pleased to make this appointment because it's the right one. The only thing that would have made me happier was if I could have appointed myself," said Mulroney. He joked that the poll standings were so high that he had to stay on for another majority government.

MOSHIACH MATTERS

SWORDS INTO PLOWSHARES

DISARMAMENT AS IN ISAIAH

In his annual address the president of the U.S.A., the most powerful nation in the world announced major cuts in military expenditure with the intent that the resources saved be devoted to agriculture and social improvements.

Directly afterwards, he met with the leaders of other world powers - including the leader of the country which until recently had led an opposing bloc of nations - and they joined in this thrust to disarmament, proclaiming their desire to establish a new world order of justice and peace.

The Rebbe in his public addresses declared that, these efforts are a foreglimpse of the fulfillment of the prophecy. "They shall beat their swords into plowshares... Nation shall not lift up swords against nation, nor will they learn war any more." For from "swords," representing armaments in general, these nations have agreed to make "plowshares," implements which will cultivate the earth and feed the world's hungry millions

Great indeed is tzedakah, for it brings the Redemption near

In their commentaries on the above verse, our Rabbis emphasize that the nations' progress towards peace will be motivated by the Mashiach. He will "judge among the nations and rebuke many peoples," and this will provide them with the impetus to resolve their differences.

In harmony with this motif, it can be explained that the above trend towards disarmament and unity that we are witnessing, results from the heightened desire for the coming of the Redemption that has been expressed in recent years. Rabbis have issued halachic decisions, ruling that Mashiach must come. The attention of Jews - and of mankind in general - has focused on the imminence of the Redemption and the subject has been highlighted in reports in the news media. This process has effected changes within the world at large, producing developments that anticipate the peace and harmony which will permeate the world in the Era of the Redemption.

Nevertheless, as we open our eyes and see so many signs of the Redemption, we cannot help but wonder: Why hasn't the Redemption actually come? We are at the pinnacle of Jewish history, the time most appropriate for Mashiach Vaday's coming - and yet he has not arrived. Ad Mosai! How much longer must we wait in exile?

CREATING THE OPTIMUM SPIRITUAL CLIMATE

Not only does the pattern of events in the world at large give us a foretaste of the Redemption: it also demonstrates the nature of the activities necessary to hasten its coming. The unity, cooperation and sharing espoused by the world powers reflect thrusts that are fundamentally necessary in preparing the world for the Redemption.

Our Sages teach that G-d created the world so that He would have a dwelling place among mortals, where G-dliness will be revealed without restraint. This ideal will be realized in the era of Mashiach - the Redemption. To bring about this revelation, we must all join together in unity.

This unity must be expressed, not only on the level of feeling, but also through concrete acts within the context of our daily lives. This is implied by our Sages statement "Great indeed is tzedakah, for it brings the Redemption near". Sharing with our fellow men and seeking their material welfare reflects how the bonds of unity that we share permeate every dimension of our existence.

These efforts should also be accompanied by "spiritual charity," sharing knowledge. This increase of knowledge will herald the coming of the era when "One man will no longer teach another,...for they will all know Me."

This emphasis on deeds of kindness and tzedakah should be communicated to others, to Jews and gentiles alike. And as evident from the decision of the world powers to "beat their swords into plowshares," the climate in the world at large is ripe for these ideas to be accepted and implemented.

part of an essay of
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World

Bell leaves diplomatic post optimistic over talks

By
LEORA FRUCHT

TEL AVIV —

When it comes to the Arab-Israeli conflict, there are two things that Michael Bell, Canada's outgoing ambassador to Israel, is wary of: cynicism and naivete. It's an attitude that should come in handy in his next post as advisor to the Canadian delegation on multilateral peace talks.

"Historians can afford cynicism. A politician or diplomat has to make things work. If he doesn't, the cynic's scenario becomes a self-fulfiling prophecy," warns the veteran diplomat, who remains hopeful about the prospects for peace in the Middle East.

Bell, who arrived in Israel during the tense build-up that preceded the Gulf War, and is leaving in the midst of the Mideast peace talks, feels that events have justified his unflagging optimism.

"Remember earlier on, many said that the peace talks would never be held, or that if they were, the meetings would break up. After two sets of meetings I think we can say that the cynics have been disproven.

A former ambassador to Jordan, Bell acknowledges that "it's easy to be sceptical about peace because when you look at some of the differences between the various parties on very substantial issues, they seem almost unbridgeable."

However, he maintains that the Moscow multilateral conference did much to dispel the doubts of many seasoned diplomats who witnessed and participated in the talks.

"The thing that struck me most in Moscow," he says, "was the good will or expressed willingness of many of the Arab states to enter into a process of normalization with Israel and the eagerness on the part of the Israelis to pursue these opportunities. You can't deny that there's a change in the environment and attitude." He adds that this was especially evident during the untelevised closed working groups.

Bell sharply disagrees with commentators who've called the multilaterals "much ado about nothing."

"This whole multilateral process will determine the nature and shape of the peace," he contends. "The issues at stake — economic development, the environment, water resources — these things will be the essence of the peaceful relationship of the countries in the region." Bell is quick to add that the multilateral talks can succeed only if the bilateral negotiations advance.

"The multilateral can't solve problems definitely in and of themselves. But they can create a climate where co-operation is possible. And they are creating that climate," he maintains. "It would be a mistake to underestimate the confidence-building role of the Moscow meeting," he says, citing as important the very fact that the talks brought the Saudis, Omanis, Kuwaitis and Jordanians to the same table as the Israelis.

Bell acknowledges that the talks were somewhat marred by the absence of the Syrian and Lebanese delegations and the refusal of the Palestinians to participate.

He criticized the Syrian decision and expressed hope that Canada, along with other countries, would succeed in convincing Damascus to join the next round of multilateral discussions. But Bell holds that even without Syrian participation "progress can still be made."

Bell expressed "disappointment" that the Palestinians did not join the Moscow talks and that they did not adhere to the Madrid formula regarding representation. However, he said that in future meetings it will be the co-sponsors, the United States and Russia, who will decide how to respond to Palestinian demands that their delegation be allowed to have representatives from East Jerusalem as well as the Diaspora — something which Israel strongly opposes. "I don't think it would be helpful for Canada to take a stand on this," he says.

Despite the absence of some of the key players at the Moscow conference, Bell is convinced that there "is a positive change in the region that offers opportunities." But he warns against harboring hopes for hasty breakthroughs.

"Anyone who expects to see a desalination plant for the whole Middle East built by 1992 is going to be disappointed.

Michael Bell

"Progress isn't going to be quick and easy. You build confidence slowly at a pace that people can accept. That way your results are more substantial and sturdier.

"We have to guard against the feeling that these problems are solvable within six months or a year. This is naive and totally unhelpful."

Canada's main role in the multilateral talks, scheduled to resume in May, will be to chair the working group on refugees, a highly sensitive and potentially explosive issue, but one which all sides agree must be resolved if peace is ever to take hold in the Middle East.

Bell, who will serve as an advisor to these discussions, believes that Canada is well equipped to help navigate the parties through this potential mine field.

"Canada is trusted by the Israelis and the Arabs as a country that is fair-minded and solution-oriented — a country that likes to achieve real results. If we had a choice as a people to choose between rhetoric and modest achievement we'd go for modest achievement," says the softspoken diplomat whose own style personifies the low-key Canadian approach he describes.

"When you add these kind of achievements up over the months and years, it actually means something. Maybe they're not the stuff of headlines, but they can, in their totality, be very significant."

What can the "modest Canadian approach" contribute to the refugee talks?

"Don't expect radical breakthroughs," he warns. "Our contribution will be providing a forum for an exchange of views and trying to identify, in the longer term, areas for concrete co-operation. All of this falls under the heading of confidence-building. The very fact that people can sit and talk about these issues, after not having done so for so many years, is in itself an achievement."

The role Canada will play in this sensitive process will be active but not interventionist, according to Bell's description. The agenda of the talks will be developed through consultation with the major participants — the Palestinians, Jordan and Israel — until a consensus is reached, he says.

Asked whether the claims of Jewish refugees from Arab countries are likely to be on the agenda of the talks, Bell hints that they might. "We would not like to delineate the discussion so finely so as to be able to deal only with the Palestinian issue and none other," he replies.

But he will not be more specific. He is adamant that Canada "will not impose an agenda" on the parties.

"I don't think that in our role as chairman it's up to us to determine one way or another what will be discussed or how it will be discussed. Our role will be bringing people together, and identifying common elements to form the basis for the discussion."

And if a consensus is not reached?

"Oh, we will reach a consensus," says Bell with quiet but firm resolve in his voice. "There's more than one way to skin a cat — and we'll do it," he insists, in a tone that suggests that for all their modesty, Canadians are no pushovers.

Arabs cool to Arafat speech

GENEVA (JTA) —

Yasser Arafat delivered a rambling speech to the UN Human Rights Commission here last Thursday that accused Israel of all manner of crimes and outrages against the Palestinian people.

But he got a lukewarm reception, even from the Arab delegations and their guests who packed the hall.

The news media were clearly less interested in his polemics than in a recording of a wiretapped telephone conversation *(See Page one)* he allegedly had last month with the Palestine Liberation Organization's representative in Paris, Ibrahim Souss, in which he unleashed invectives against the Jews.

The PLO chief claimed the offensive remarks had been "dubbed" into the tape broadcast by *Cable News Network* but was generally vague on the subject.

Arafat's appearance here was his first at an international forum since he sided with Saddam Hussein of Iraq in the Persian Gulf crisis and war last year, and his first address to the 53-member human rights panel since 1988.

If he had hoped to recoup the prestige gained four years ago, he failed completely.

Under pressure from the United States, Arafat was denied use of the podium, which is reserved for heads of state. He spoke from his seat on the rostrum.

Israel was absent from the hall and the United States was represented by one low-level official.

Arafat got no standing ovation from the Arabs as in 1988, and the applause after he spoke was tepid.

He was addressed as "chairman," not "president," as he had asked, claiming to be chief of the unborn "state of Palestine."

The head of the U.S. delegation to the Human Rights Commission, Kenneth Blackwell, told a news conference before Arafat spoke that "consistent with our non-recognition of the self-proclaimed 'state of Palestine,' we oppose Arafat speaking as a 'head of state,' since the PLO is accredited as an observer delegation."

With respect to the notorious tape that overshadowed Arafat's visit, Blackwell observed that "people who are truly interested in Arab-Israel reconciliation ought not to be engaging in hateful and racist rhetoric."

Arafat, at a news conference of his own, seemed evasive on the subject. "It is a fabricated tape. There are sections on this tape that are fabricated. Therefore, it is not something which concerns me. It concerns the French government," he said.

But the PLO chief did not deny the conversation took place or that his was the voice on the tape.

The Arafat who spoke Thursday was not the colorful figure of old. He seemed to perspire profusely, and his hands shook at times as he delivered his pro-forma attacks on Israel and Israel's allies.

The Palestinians have made enough concessions and will make no more, he said. The intifada will continue and grow.

He begged the United Nations to provide protection to the Palestinians, whom he claimed were being starved by the Israelis and thrown into Nazi-style "concentration camps."

Arafat condemned the United States and Germany for giving Israel billions of dollars he claimed were used to build settlements in Palestinian territory.

In his next sentence, though, he praised the United States and Secretary of State James Baker for conditioning U.S. loan guarantees for immigrant absorption to a freeze of settlement-building.

U.S. condemns Arafat speech

[Cont'd. from page 1]

The voice said to be Arafat's responded: "The Jews at work. Damn their fathers. The dogs. Filth and dirt. All for this one sick man. I took care of and treated their ill and sick (POWs). But trash is always trash.

"And thanks to the rotten Jews, with whom I will settle accounts in the future. For a sick man. What did we send him, to have fun on the Champs Elysees? We sent him to the Red Cross."

Emerson remarked that Arafat also unleashed "a broadside at the French, often seen as the PLO's best friends in Europe."

He noted that "publicly, over the last few years, Arafat and the PLO have been conciliatory toward Israel. Yet if Arafat's comments are interpreted as provocative, this episode could damage the new Middle East peace talks launched by the United States."

Emerson did not say why his source had leaked the bugged conversation to *CNN*.

Habash's group, the PFLP, was founded in 1967 under the PLO umbrella but broke away from Arafat's mainstream Fatah faction, saying it was too conciliatory. But while Habash and Arafat have been fiercely at odds over policy, their personal relationship seems not to have been affected.

Arafat is reported to have summoned a French ambulance plane to Tunis to transport Habash to Paris and to have personally escorted him to the plane.

Meanwhile, a spokesman for the French Foreign Ministry denied having any information about the purported conversation.

Hezbollah leader killed during attack

[Cont'd. from page 1]

infant son, were reported killed and dozens wounded.

The convoy, containing Musawi's white Mercedes, was returning north from a village in south Lebanon where a rally had been held to mark the anniversary of the death of another Hezbollah leader.

According to reports from Lebanon, two Israeli Apache helicopters fired six rockets at the Hezbollah convoy. Jeeps and cars in the convoy were hit. There were also reports that the helicopters fired machine gun rounds at those who managed to get out of the wrecked vehicles or tried to flee the scene.

Moshe Arens

Lebanese Army units and the Lebanese Red Cross helped move the bodies and evacuate the wounded to hospitals in Sidon and Beirut.

Hezbollah radio and television ceased regular broadcasts which were replaced by readings from the Koran and recorded speeches of Musawi.

The station later reported that Musawi had been killed in the helicopter gunship attack.

Beirut radio stations claimed that Lebanese Army anti-aircraft units fired at the helicopters.

There were also reports of overflights by helicopters and Israeli planes and increased patrols by Israel navy boats off the Lebanese coast.

The helicopter attack was the second raid by the Israeli Air Force on targets in Lebanon on Sunday.

Shortly after midnight, Israeli warplanes struck at Palestinian targets of PLO chairman Yasser Arafat's mainstream Fatah in the Ein el-Hilweh camp east of Sidon and Rashediyeh refugee camp near Tyre.

The army spokesman said the targets were hit and all planes returned safely to their bases.

Reports from Lebanon said four people were killed and four wounded in the attacks. Some people were said to have been trapped under the rubble of the Fatah command post in Ein el-Hilweh.

The U.S. State Department expressed regret on Sunday at the loss of lives in Israel and Lebanon in the last two days and urged all concerned to "exercise maximum restraint."

Moscow Jew still in jail

By
BEN ROSE

TORONTO —

Mark Glizer, a 38-year-old Jew, is languishing in a Moscow jail on a charge of repairing and reselling an automobile, a charge his wife and attorney say is false.

His wife, Nina, says punitive measures against her husband started when authorities learned he had applied to go to Israel.

One of the reasons a group of local Jews has decided to help him is that he is the sole support of an 82-year-old father, Seminot, and a 41-year-old brother, Igor, a badly wounded army veteran, who was beaten by fellow soldiers during the 1973 Yom Kippur war when they found out he was Jewish. Igor is a total invalid.

"Mark's father and brother are in danger of starving from neglect," said his aunt, Serer Brener, a Russian immigrant who now lives in Los Angeles. "They would have died before this if not for the help of neighbors."

According to information from Moscow reaching the Soviet Jewry committee of Beth Tzedec Synagogue, Glizer did nothing more than help his friends find a buyer for their cars. He had worked at the Lenin Komsomol Automobile Factory for 20 years, working his way up the ladder and attaining an engineering degree.

Mark Glizer

A critical piece of information comes from Irina Berman, a Moscow physicist, who works in the Human Rights Bureau in Moscow of the Union of Councils for Soviet Jews.

"There was no deal, he didn't receive any money, but nevertheless he is being held in jail," Berman told Genya Intrator, chairman of the Beth Tzedec committee. "He has a sick father, a truly sick brother and a 7-year-old son on his hands. The investigator treats him especially badly from the time of his arrest, when during the search, vyzovs (invitations) to Israel were found."

Nina Glizer told her aunt in Los Angeles that Mark was arrested by officials of the Moscow City Council on July 10 last year, 1991. She has not been allowed to see him. The investigator in the case, an A. Yaldin, told her: "You, the Jews, were responsible for the revolution, and all the bad things that happened in Russia. I'll do what I can to make sure that Glizer stays in prison for many years."

"The cruel story of Mark Glizer is additional proof that social change does not happen overnight and that violations of human rights continue in the former Soviet Union," Intrator said.

Berman's health failing in embassy

By
BEN ROSE

TORONTO —

Dmitri Berman, the 26-year-old Soviet Jew who has been hiding in the Canadian Embassy in Moscow for more than a year, believes Soviet cars are bombarding his basement window with radioactive rays, and his health has deteriorated as a result.

He makes the charge in an appeal sent to Genya Intrator, chairman of Beth Tzedec Synagogue's Soviet Jewry committee.

Whether Berman's claim is true is irrelevant, but it shows the depth of Berman's frustration and underlines the urgency of freeing him from his self-imposed captivity, one of his lawyers, David Leopold, of Chicago, told *The CJN*.

Berman was convicted of murdering a Red Army solider in 1988, in the Ukraine city of Nikolayev, freed afer an appeal and told his case was closed. But as he prepared to leave for Israel the case was suddenly re-opened and he sought refuge in the Canadian Embassy in Moscow.

In a letter sent to the Procurator General of Ukraine, Leopold says the people who tortured Berman in prison so that he signed a confession, and administered psychotropic medicines while he was in a psychiatric hospital, must be unmasked and face trial for their crimes.

"There is no basis for a new trial for Berman," Leopold said. To release him to Russian or Ukrainian authorities while the case is reinvestigated would violate the international sanction against delivering a prisoner to his previous torturers, he said.

On his four trips to Moscow in the past year, Leopold said he has visited Berman each time and that Berman's health has deteriorated, without question.

Leopold is a member of the Soviet-American Bureau of Human Rights, a Moscow affiliate of the Union of Councils of Soviet Jewry in the United States. It was Leopold who advised Berman to seek sanctuary in one of the Western embassies when the case against him was reopened.

In the appeal sent to Intrator in Toronto, Berman says he has read of plots by the KGB to destroy their enemies using radioactive rays.

"A few months ago my lawyers decided to organize a review of my case by an international body," his appeal reads. "In return the Soviet leaders decided to get rid of me, the only witness and victim of the case. Immediately after . . . Soviet vehicles began to stand by my window. They usually arrive in the evening after the Canadians leave the embassy. The cars stand by my windows for many hours and in the morning they depart.

"My symptoms are the same described in the materials that reveal the activities of the KGB. I suffer severe headaches and pains in the area of the spine, my vision has deteriorated and I often experience lightness in the head and loss of balance.

"I have memory lapses, sleep disturbances and constant apathy. My condition deteriorates daily. I never had any of these problems before. I am sure that it was caused from outside. They want to cripple my organism, to destroy my intellect and to bring me to a state that I will commit suicide."

The first half of his appeal is a cogent appraisal of the political situation in the former Soviet Union in which he postulates that Communists who are still entrenched in the judicial establishment are using the "Berman case" to try to discredit the democratic forces in Russia and the Ukraine.

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World

Kibbutzim prepare for olim

JERUSALEM (JTA) —
In an atmosphere reminiscent of the Jewish pioneer era in Palestine, kibbutzim and the Youth Aliyah movement are gearing up to absorb thousands of Jews from the former Soviet Union's successor states.

The Jewish Agency has signed an agreement with the three major kibbutz movements to operate independently in the Commonwealth of Independent States to recruit potential members among Jews planning aliyah.

The Labor Party's United Kibbutz Movement, Kibbutz Artzi of Mapam and the Religious Kibbutz Movement of the National Religious Party have emissaries in the former Soviet republics enlisting Jews in the Kibbutz Ulpan and First Home in the Homeland projects.

Socialist stigma rejected

Three years ago, no one expected that 20,000 new immigrants would settle in Israel's rural periphery.

Soviet Jews, said the experts, associated rural communities with impoverished Soviet farm life and were turned off by the socialist stigma surrounding kibbutzim.

Nevertheless, nearly seven percent of the immigrants who have arrived since the beginning of 1990 have chosen to be absorbed in rural settlements within Israel proper.

Their overriding reason, perhaps, is that it is easier to find jobs and housing in rural communities than in the cities.

Statistics quoted by the Jewish Agency's Rural Settlement Department show that there is an average of 1.3 jobs for every immigrant family in the settlement sector, compared with only 0.7 job per family in Israeli cities.

The kibbutzim have absorbed some 10,000 former Soviet Jews. The First Home concept allows olim to spend their initial six months at a kibbutz, paying modest fees for room and board while working and learning Hebrew.

They need make no long-term commitment to kibbutz life, but over 1,000 have already applied for permanent membership.

Other olim have settled on moshavim and community settlements.

Unlike the 1950s, few immigrant settlers today are engaged in farming. The Jewish Agency's Settlement Department has been helping rural communities shift from agricultural employment to industry, tourism, services and research.

Arthur Rosenthal and his family, originally from Kaliningrad, chose to settle in Kibbutz Ketura in the Negev.

Rosenthal, a specialist in advanced fish-production methods, works at ARDAG, the Jewish Agency-funded marine agriculture project in Eilat.

Dina Wolfson, an immigrant microbiologist, is part of a group of Soviet scientists at the agency-funded Migal research and development facility in Upper Galilee.

Over the past five years, the Settlement Department has created more than 1,000 industrial jobs in rural settlements.

Mass aliyah has impelled the agency to find innovative ways to provide employment.

Loan fund helps out immigrants

One is the business "incubator" near Misgav in Galilee, serving immigrant and native Israeli entrepreneurs.

The agency also operates a $1 million loan fund for immigrant business initiatives in the settlement sector.

While most olim will continue to gravitate to the cities, rural settlements have turned out to be one of the success stories of Israel's immigrant absorption effort.

Moshe Nativ, director general of the Jewish Agency, said the Agency's Youth Aliyah department will absorb 300 youngsters coming to Israel from the former Soviet republics in advance of their parents.

Eventually, about 10,000 youths will come here. Many will be absorbed in kibbutzim.

Iranian stamp condemned

GENEVA (JTA) —
The United States has joined Israel in condemning an Iranian postage stamp that depicts a young boy hurling a rock through a blue glass window with a Star of David.

It is Iran's contribution to the 1991 International Day of the Child.

The stamp is the most egregious example of state-sponsored religious intolerance, John Burgess, the U.S. delegate to the UN Human Rights Commission, said at its annual meeting here.

The stamp, which evokes memories of Kristallnacht in Nazi Germany 54 years ago, encourages intolerance and violence against members of the Jewish faith, the U.S. envoy told the commission.

"It violates both the 1991 declaration and a 1984 resolution of the Universal Postal Union, which called for the avoidance of stamp designs that are offensive to people or countries," Burgess pointed out.

"Such activity should be deemed completely unacceptable, particularly for a member of the Human Rights Commission," he said.

Meanwhile, Israel's ambassador to the United Nations in Geneva, Yitzhak Lior, wrote to the commission's chairman on the subject and asked that his letter be circulated as a commission document.

"It is particularly distasteful that such a stamp was issued to commemorate the UN International Day of the Child, so that an event dedicated to fostering the respect for children's rights was perverted by the Iranian government into a manifestation of its wish to imbue their children with hatred," Lior wrote.

He also said the incident further demonstrated "the absurdity of a delegate from Iran," Cyrus Nasseri, "having been elected this year as a vice chairman of the Commission on Human Rights."

Name Game

There is a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years. Mr. Catzman reports on his research in The CJN.

WILK

Superficially Wilk appears to be related to the English surname Wilkin (son), but, in fact, they derive from different sources.

Wilkin is little Will. The suffix "kin" is diminutive as in Lambkin.

Wilk is the Slavic word for "wolf" and derives from the name Benjamin. In Genesis 49, Jacob foretells the future of his sons and says of his youngest "Benjamin is a wolf that raveneth."

The Spanish Jews translated it into Lopez. The Germans termed it Wulf.

MAITES — MATAS — MATLOW

Maita is a given female name derived from the German word for "maid." The Yiddish equivalent is maidel.

Maita yields the surnames Maites and Matas structured like the other matronymic surname Beiles, Dvorkes, Ennis, Perles and Sourkes.

Matlow comes from the diminutive Maitel.

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TRADITION

The News In Brief

Support from Russians

JERUSALEM — The Russian Academy of Natural Sciences in Moscow has signed a contract with a Ben-Gurion University professor to publish an encyclopedia on the history of Russian Jewry.

Prof. Herman Branover, who was appointed editor-in-chief of the project, said his team of 15 researchers in Russia has been promised access to rare archival material, including material in the vast KGB archives.

Branover, who will have the final say on all material in the five-volume encyclopedia, said the Russians turned to him to put out a work that would document the contribution of Jews to Russia.

* * *

Jobless women rises

JERUSALEM Women's unemployment rose close to 34 per cent between 1990 and 1991, and is a major factor in the rise in the number of families living below the poverty line, Israel's Na'amat Women's organization reported this week. The figures were released at a press conference held to launch a week of solidarity between employed and unemployed women.

* * *

Farmers suffer losses

JERUSALEM — Arab farmers in the Jordan Valley, suffering their first frost in living memory, claim that the recent sub-zero temperatures have wiped out more than 80 per cent of their winter crops.

Palestinian farmers are for the most part uninsured, while Israeli farmers are insured for up to $20 million. Farmers in Jordan are also to be subsidized for their losses by up to seven million Jordanian dinars.

* * *

Jobless lines grow

JERUSALEM — Lines at Government Employment Service offices grew even longer last month, as 143,000 job-seekers were registered, representing a 5.7 per cent rise over December.

However, the number is still below the peak of 144,700 recorded in October.

The figure for January 1991 was 109,400. Of the 34,400 people who joined the ranks of the jobless over the last 12 months, 33,000 were new immigrants.

* * *

Ethiopians walk out

JERUSALEM — Declaring they were fed up with delays in finding them permanent housing, some 250 Ethiopian immigrants walked out of an Eilat hotel serving as a temporary absorption centre and went on their own to a prefabricated housing site in Hulda, in central Israel.

They traveled by bus in stormy weather to reach the site. The rebellion was clearly embarrassing to Jewish Agency officials, who were chastised by the olim. But the agency said it would "assist" the newcomers "for humanitarian reasons" and not require them to return to the hotel.

* * *

Vatican asked to open files

LOS ANGELES — The Simon Wiesenthal Centre has asked the Vatican to make public its files to determine whether Catholic Church officials aided Nazi war criminals to escape to South America.

The centre asked that responsible researchers be given access to the documents, "particularly for the postwar period of 1945-50."

The request was triggered by the ceremonial opening on Feb. 3 of Argentina's police files on Nazi war criminals.

* * *

Paper joins chain

WEST HARTFORD, CONN. — The weekly *Connecticut Jewish Ledger*, founded 63 years ago in Hartford, has affiliated with the Jewish Media Group, the nation's largest chain of Jewish newspapers, which is headquartered in south Florida.

The announcement was made Feb. 6 by Berthold Gaster and Shirley Bunis, the *Ledger's* co-publishers since 1966.

They signed a business agreement making The Connecticut Jewish Ledger Inc., publisher of three Ledger newspapers, part of CJL Publications Inc. CJL's principals are Jewish Media Group publishers Jack Levine and David Abramowitz.

* * *

Druse below poverty line

JERUSALEM — Nearly 70 per cent of Druse are living below the poverty line, leaders of the community charged in a meeting with Defence Minister Moshe Arens. They accused the government of failing to fulfill its promise to improve the lot of the Druse community, especially in building homes for demobilized soldiers.

* * *

Less money for education

JERUSALEM — Israel spends a smaller percentage of its national budget on education — some seven per cent — than any other Middle Eastern country, a percentage that has remained virtually unchanged in 15 years, according to Dr. Avi Levy, an official of the Education Ministry. Levy noted that Syria spends an estimated 10.5 per cent, while Egypt spends 12 per cent.

Moreover, during the past decade, parents have had to pay a greater share of the total education expenditure, as the portion funded by the national and local governments dropped from 84 to 76 per cent.

Anti-Semitism on rise

JERUSALEM — There were 1,879 anti-Semitic incidents in the United States last year, according to the Anti-Defamation League, the highest in the 13 years it has been compiling its annual audit. The figure represents an 11 per cent increase over 1990.

The survey reported 49 cases of arson, bombing and cemetery desecration, up 29 per cent over 1990 and nearly 200 per cent over a five-year period.

There was an increase in anti-Semitic incidents on college campuses for the fourth straight year. There were 101 incidents reported at 60 colleges, with 23 institutions reporting multiple occurrences.

* * *

Peeper-proof mikveh

JERUSALEM — Jerusalem's planning committee has moved to ensure that a local mikveh (ritual bath) does not again fall prey to Peeping Toms.

Men have frequently been spotted trying to peek through the windows of a neighborhood ritual bath, according to Rabbi Yitzhak Ralbag, head of the Jerusalem Religious Council.

Ralbag testified before the municipality's building and planning committee and demanded that a large lot next to the mikveh be fenced off, to keep away potential peepers.

* * *

Trade gap widens

JERUSALEM — Israel's monthly trade deficit rose 13 per cent in January, as the drop in imports failed to compensate for the simultaneous decline in exports.

During January, the trade deficit — excluding planes, boats and diamonds — totaled $536 million, 13 per cent more than the November-December average of $474 million.

Industrial exports, which make up over 60 per cent total exports, showed an eight per cent fall-off as compared to thre November-December monthly average.

The Ministry of Industry and Trade, commenting on the figures, attributed the drop to the general malaise in overall world trade, especially in Europe.

Agricultural exports, which account for seven per cent of all exports, showed a 22 per cent fall, while diamond exports — 31 per cent of total exports — were down eight per cent after rising six per cent in November and December.

* * *

Book satirizes Holocaust

MADRID — A Spanish court has ruled that a Barcelona publishing house did not violate the law when it published a cartoon book satirizing the Holocaust.

But the plaintiffs, who iunclude the local B'nai B'rith chapter and an organization of Holocaust survivors, plan to appeal the lower court's decision.

The book, titled *Hitler=SS*, treats the Holocaust sarcastically as black humor.

* * *

IDF kills youth

JERUSALEM — Israel Defence Force soldiers fatally shot a masked 19-year-old Arab who pointed a pistol at them which turned out to be a toy.

The soldiers confronted the youth while he was smearing graffiti on a wall in Kahn Yunis, in the nothern Gaza Strip. They said they fired because the gun pointed at them seemed real.

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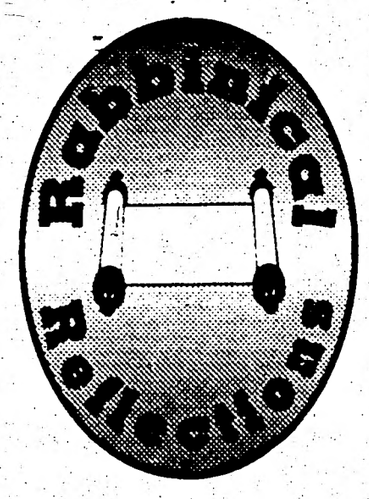

By
RABBI AARON LEVINE

In this week's Sidrah we again read about that cornerstone of Judaism, the fourth of the Ten Commandments, the holy Shabbat.

"And the Children of Israel shall keep the Shabbat, to make the Shabbat an eternal covenant for their generations. Between Me and the Children of Israel it is a sign forever that in six days Hashem made heaven and earth, and on the seventh day He rested and was refreshed."

In explaining the word "sign" the Chofetz Chaim compares the Shabbat to the three balls of the pawnshop. As long as the sign hangs above the store, even if the owner leaves for a few weeks, people know that there is a pawn shop at that location. Once the balls are removed, once the sign is taken down, the pawnshop ceases to exist.

Shabbat is the cornerstone of a Jew. He may be weak in other mitzvot but as long as he can be designated a "Shomer Shabbat," he wears the badge of Judaism, proudly demonstrating his belief in the God of Creation.

But the Shabbat, the precious gift of the Almighty, who through His nation Israel has brought the concept of a day of rest to the entire world, is one of the most misunderstood of the 613 mitzvot.

It is impossible in the space allotment of this column to transmit the beauty and the essence of Shabbat. Unfortunately to many, at best it is a time when we eat gefilte fish and chicken soup, chopped liver and "cholent"; at worst it is an anachronism that distorts the concept of work and labor. How many times have I been asked the following ignorant questions: "Rabbi, why can't I drive to shul on Shabbat, it's a lot easier than walking a half an hour and exerting myself? After all, Shabbat is supposed to be a day of rest!" or, "Rabbi, my idea of a day of rest is a relaxing day at the golf course, not a day regimented by antiquated restrictions."

I am usually able to shatter the false notion of "hard work" on the Shabbat by informing my enquirer that according to the laws of Shabbat one may technically run up and down the stairs of his house the entire day carrying an armful of books, an act that may well bring one to exhaustion. Yet he may not step out of the bounds of his house (where there is no eruv), a carrying a feather or a pin.

Work on Shabbat has nothing to do with how exhausting or restful the activity may be. The point is not "work" but rather creativity. The Jew, in the bustle of his weekly activities forgets that there is a Creator, who created heaven and earth, who brought us out from the land of Egypt and formed us into a unique nation. Instead, he becomes the creator: he masterminds his business, he accomplishes his professional goals, he builds his buildings, he creates and destroys. But on one day a week, the true Creator jolts us back to reality by ordering us to cease any act of creativity; any act that can delude us into thinking we, too, are creators.

Throughout the Shabbat prayers we note that the essence of Shabbat is: kedushah (sanctity), oneg (pleasure), and menuchah (rest). Playing golf may be relaxation and pleasure of sorts, but it is devoid of sanctity! It does nothing to uplift the soul, to remind one of the Creator, to elevate the spirit. All that soars is the ball and maybe one's ego when the player gloats over his victory.

On the other hand, what can compare to the ecstasy of the Jew who experiences the following? He begins his preparations by bathing and dressing in his finest; prepares his Shabbat table; walks to the synagogue holding the hands of his sons and daughters; returns home to bask in the glow of the mystique of the Shabbat candles; is greeted by his wife adorned as a queen; enjoys the Shabbat meals accompanied with the lilt of the time-honored zemirot, discusses the weekly parshah with the family and continues this thread throughout the Shabbat, until he reaches the havdalah climax. To experience it is to know the delight of the magic formula that connects the pleasures of the soul with the pleasures of the physical, which are invested with kedushah.

What a pity it is that one sees the Shabbat "don'ts" as restrictions. Sabbat observers know that they are the keys that unlock the doors of true spiritual and physical freedom, they untie one from the shackles and fetters of the mundane weekly world and transport him to a world of peace and tranquility, of serenity and sanctity.

Toameha chayim zochu — Those that taste it are truly privileged to life." Shabbat Shalom!

Rabbi Aaron Levine is an educator, lecturer and writer in Toronto.

Project lists Hungarian Jews

TORONTO —

The first volume of a unique memorial project has just come out in print, Szol a Kakas Mar. The Jerusalem Society for Researching the History of Hungarian Speaking Jewry, is proud to announce the publication *Nevek (Names) of the Deported Jews from Hajdu County Hungary*.

Future volumes will hopefully include all the names of Jews who were living in Hungary in 1944. This is probably the most complete census of Hungarian Jewry ever done. The areas included not only current day Hungary but significant sections of Czechoslovakia, Subcarpathian Ruthenia, and the northern sections of Romania and Yugoslavia.

The Germans ordered the Hungarian police to require every Jew in Hungary to be registered at the local police stations of every city. A four-part form was completed for every person stating a serial number, surname, name, birthplace, mother's maiden name and wife's maiden name as well as current residence address.

Other information inquired if the registrant had a wireless set, a telephone, and an occupation. In addition to the published books of *Names* the data is being computerized so that all the information for each registered person will be available for researchers and family members.

The book of *Names* includes Jews who perished in the Holocaust as well as survivors. Due to a lack of funds not all the records are currently in the hands of the society. Negotiations are underway with the appropriate governmental agencies to acquire copies of the remaining documents.

The next volume will be published in the middle of 1992 and will consist of a list of people who were in one of the forced Hungarian labor battalion in the Ukraine and who perished there. The Society hopes that by the year 1994, the 15th anniversary of the deportation, all the volumes of *Names* will be published as an everlasting memorial to Hungarian Jewry.

Co-sponsors for the project are the Beate and Serge Klarsfeld Foundation and Yad Vashem. The project was initiated by the organization's founder and chairman, Katalin Nissenson. Dr. Gavriel Bar-Shaked is the historian.

For further information about the current published volume, future volumes, or how to help obtain the reminder of the necessary documents please contact Louis Schonfeld, (216) 661-3970. Letters or cards may be sent to P.O. Box 34152, Cleveland, Ohio 44134-0852.

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Front Line

Polish-Jewish group recreates familiar tension

COMMENTARY

By
RUTH WISSE

I belong to a quixotic organization called the Polish-Jewish Heritage Foundation. Quixote, if you recall, was the knight who set out to save a world and spent his time tilting at windmills because he couldn't make the proper distinction between reality and illusion. Our Polish-Jewish Heritage Foundation seems to me similarly benighted, full of good intentions that are destined to run aground.

You might ask why someone would wish to belong to an organization if she did not believe in its efficacy? I am normally a very practical person, and at this point in my life, especially, I don't feel I have time to waste. Moreover, no one talked me into joining, and no one prevents me from leaving; social obligations and friendship — the most common reasons for joining an organization of this kind — play no part in my attraction to the group. So why do I (and others no less ambivalent than I) continue to belong to it?

The rational aims of our foundation, as stated in our little brochure, are "to study, preserve and promote the unique value of Polish Jewry and to foster a better understanding of its history and culture. We also encourage an honest and open-minded dialogue which will enrich us all and help us shed old stereotypes and prejudices."

Toward this end we've sponsored lectures on the Yiddish theatre in Warsaw and on the Church and the Jews in post-war Poland. At the last meeting, my McGill colleague, Gershon Hundert spoke of his recently published book, *The Jews in a Polish Private Town: the Case of Opatow in the Eighteenth Century*, a meticulous and absorbing study of a single shtetl that sheds light on the past and makes the history of Jews in Poland intelligible in just the way the foundation intended.

Ruth R. Wisse

But things are not always so straightforward, not even when we try for scholarship and objectivity. Suppose a speaker attempts to demonstrate how relatively welcoming Poland was to the Jews, and how Jewish culture flourished on Polish soil. Someone in the audience is bound to hear in this a whitewash of Polish anti-Semitism, and protest that Germans built their death camps in Poland because they knew they could get enthusiastic cooperation from many local inhabitants.

The personal experiences of the members bring starkly contradictory versions of the "facts." When one member recalls the Christian family that saved her, another recalls the Christian family that betrayed hers to the Gestapo. When a Jewish member rails against the Polish Home Army's treason against the Jews, a Christian member recalls how members of his underground unit risked their lives to smuggle arms to Jews inside the ghetto.

Our executive debated long and hard before it decided to screen a documentary about the pogrom in Kielce in 1946. This little film presents the testimonies of a great many eyewitnesses who, having been led to believe that the priest approved of this project, spoke with perfect candor about the way the locals attacked the few Jews who had returned to the city after the war, beating and stoning almost 50 to death. The film was shown in the name of truth, but there were many who protested that it would simply reinforce the "stereotype" of Polish anti-Semitism, thereby doing a disservice to the aims of the foundation.

It was not much better when we recently screened a new Polish feature film, *Beyond the Forests*. The story of a Polish maid who tries to save the daughter of her former employers, it offers one of the most nuanced and convincing interpretations of the subject that I have ever seen. But because it was so moving, and because the theatre was filled with people who had come to relive the war, it triggered discussion along the same familiar ruts between those who felt the Poles were being unfairly accused, and those who felt Jews are still misunderstood, and the crime against them still unatoned.

Nevertheless, I remain a member. I can't let go of Poland, and I'm drawn back to rooms where Polish is spoken all around me, whether I fully understand it or not. I think the same is true of the non-Jewish members, who join and participate because they can't let go of the Jews. We want to recreate, somehow, the familiar disturbing tension which is also the formative atmosphere of our lives. The symbiosis between Poles and Jews — or as we like to joke, between Jews and other Poles — helped to shape who we are, and we need one another to bring back the troubled feeling of home.

When we recently sponsored a preview of the Polish movie *Korczak*, we attracted an overflow audience. Standing in line in front of me were two Polish Jewish women, clearly ill at ease. One said, "I don't know why we came," and as her words perfectly echoed my thoughts, I could not help butting in. "I've been wondering the same thing," I said to her. "Why did we come?"

"For the pain," said the other, "for the pain."

She may be right. What draws us together at the Polish Jewish Heritage Foundation is our pain. If we can't be relieved of it, at least we have a place to express it.

OPINION

Israel Philharmonic has good reason to ignore Wagner

By
ARNOLD AGES

The release later this spring of three Wagnerian musical dramas — the Metropolitan Opera's *Gotterdammerung*, *Siegfried* and *Parsifal*, conducted respectively by Bernard Haitink, James Levine and Daniel Barenboim, places in high relief the decision taken (though not executed) by the Israeli Philharmonic to offer a public performance in December of last year, of portions of Wagner's *Tristan* and *Isolde*, *The Flying Dutchman* and other works to its 36,000 subscribers.

Those Israeli members of the Philharmonic who do want to play Wagner have justified their position by arguing that his obvious tainted greatness must not disqualify him from inclusion in Israel's major symphony group.

Arnold Ages

In fact, Daniel Barenboim has claimed that Wagner's music forms part of the standard orchestral literature and that this is reason enough to include it in the repertory of every company. The Israel Philharmonic will ostensibly never achieve its maturity until Wagner forms part of its repertory.

Richard Taruskin, professor of music at the University of California at Berkeley, seems to support this argument when he notes that if anti-Semitism renders unacceptable the work of Russian composers and they are thereby prohibited in Israel, precious few Russian works of music would be heard there.

Tchaikovsky was always talking about "filthy Yids," and Mussorgsky's Pictures at an Exhibition features, the musicologists tell us, an ugly caricature of a Jew named "Schmuyle."

William Buckley, the editor of *The National Review*, holds, however, that Wagner is the author of anti-Semitic pamphlets "of an insane virulence" and that "one can sense Wagnerian techniques in the slowly building cadences of a Hitler speech."

The Nuremberg rallies with their cathedrals of searchlights and torchlight parades were also Wagnerian. Even Hitler's death in the Berlin Bunker reminds us of the Gotterdiammerung. Then in a non sequitur, Buckley says: "Still Wagner was a great composer. Art does soar above the moral artist. Believe the tale, not the often silly or evil teller."

Along the same lines, a recent letter-writer in *The New York Times* indicates that Hitler's favorite play was *Peer Gynt* because it provided him a leadership model. The play was performed often during the Third Reich. Using the analogy from Wagner, the letter-writer asks whether Ibsen should not also be banned from Israel?

Edward Said, the Palestinian polemicist who is always prepared to believe the worst about Israel, ups the ante when he describes Israel's censorship of Wagner to the proscriptions against the work of Salman Rushdie by Iranian authorities.

Less hysterical and more ingenious is the argument that since Theodor Herzl, the founder of modern political Zionism, was inspired by Wagner (he played *Tannhauser* at the first Zionist Congress in Basel in 1897) Israel, the fruition of the Congress, should accept Wagner. Banning Wagner is also compared to the Nazis' banning of Mendelsohn.

Many of these ostensibly sound arguments reflect, however, an insensitivity to the suffering of the many Holocaust survivors who make Israel their home. What is appropriate for every symphony's orchestral repertory may not be appropriate for the Israel Philharmonic because the Israeli group plays in a country where the scars of the Holocaust burn more deeply than anywhere else.

Richard Taruskin, quoted above, apparently in regards to Tchaikovsky and Mussorsky, actually favors Israel's ban and says that Wagner's case is sui generis. If the Nazis had glorified the Russian composers he cites and made them the rallying point of those dedicated to exterminating Jews, they too might have been banned from the repertory of the Israel Philharmonic — and appropriately so.

He also negates the argument that music is somehow politically neutral and that its cadences can be disengaged from both the composer and history. Wagner's music did not arise in a social vacuum and its meanings are not self-contained. It is no accident that Wagner's music was selected to highlight the Nuremberg rallies and the torchlight processions.

The idea that banning Wagner is reminiscent of the Nazi attitude towards Mendelsohn or the Islamic banning of Rushdie is pure nonsense. Wagner's life, his writings and his music were dedicated to the demented goal of eradicating the Jewish influence in European culture.

His music was harnessed to the Nazis's successful attempt to eradicate, not Jewish influence, but Jews. Mendelsohn was banned by the Nazis because of an accident of birth while Rushdie has been the victim of a fanatical religious authority.

With regard to Herzl's fondness for Wagner, it is unlikely that he would have maintained that affection had he lived through the Holocaust and seen what the Nazis did with his music. Music, moreover is not a neutral medium. It was the English critic George Steiner who noted that behind the subhuman jargon of Nazism "sounded the great dark chords of Wagnerian ecstasy."

The most poignant comment on this controversy comes from Avraham Melamed, a violinist with the IPO, who said recently: "The skin on which the numbers are tattooed is getting wrinkled and old . . . Let them wait a little, those who are eager to hear Wagner. This generation that went through the Holocaust is dwindling. Life has its own effect."

For those people born after the Holocaust or who had no personal experience with it, there is incomprehension that the sounds of Wagner might be found objectionable. But it is not only the sounds of Wagner that hurt the survivor generation, it is the stench associated with the Hitlerian gas chambers that blocks the pleasure centres of all the senses. The link between the crematoria and Wagner will take many years to erase.

HUMOR

By
MARCEL STRIGBERGER

Of all the wonders of the world, I have been most impressed by the following three: the speed of the supersonic Concorde plane, the speed of the fax machine, and the speed in which at a bar mitzvah party the ceremonial challah gets cut up.

As the mystery of the challah still remains unsolved to me, I will confine myself to this enigma.

No matter when or where, the sequence usually goes like this. The party MC, usually the bar mitzvah's 5-year-old sibling, announces the blessing ceremony. Up to the head table goes the zaidy, and he makes the Motzei on the over-sized challah, which is generally about the size of the Hindenberg. After the "Amen" the loaf is promptly removed by two burly waiters. You start to dig into the appetizer and within a flash, 20 waitresses come out of the kitchen each carrying a plate containing about 50 morsels of the former blimp. How do they do it so fast?

As one can appreciate, there is very little literature on the subject. I have given the matter extensive thought, and I have arrived at the following conclusions.

One possibility is that the cut-up challah and the original are not one and the same. The biggy is whisked away through the kitchen and out of the building into a waiting car, where it is taken to another bar mitzvah. Meanwhile the waitresses load up on a twin challah, previously cubed.

This twin challah theory is also propounded by the late Pinsker rebbe, Chaim Leib, who says, "Just like Jacob and Esau, there are two of them."

I did some research and came across the psychological theory, that the challah is not cut up at all. We, as guests of the festivities, believe that the waitresses are serving chopped up challah because we want to believe it. Just like the manna from heaven, eaten by the Jews in the Sinai desert for 40 years, it tasted like whatever the person eating it wanted it to taste like.

It is a little known fact that Sigmund Freud experimented with the challah syndrome in Vienna. For years, he crashed bar mitzvah simchahs watching challahs come and go and taking copious notes. Unfortunately his findings were never made known as his notes were destroyed by a jealous colleague who didn't like what Freud was saying about his mother. Freud's efforts, however, were not totally forgotten as the bakers named his favorite ridged bun the "kaizer" or "vienna roll."

Finally, there is the theory of the Orient. Namely, the "Andre the Giant" of challahs is indeed chopped up quickly and served, and this is achieved by a special team of 10 Japanese sushi chefs with razor-sharp cleavers. The chefs start their training young, practising with their cleavers on matzah. After apprenticing for three years, they then have the right to join the team and hit the bar mitzvah circuit. In a good evening, they can work a dozen bar mitzvahs. One thing for sure, after the job, they get paid promptly.

I simply do not have the answer. Are there twin challahs? Is there a challah at all? Is there a Sushi team? Maybe these are the guys who leave behind those little umbrellas we find in the grapefruit halves.

Until we know, all I can do after hearing the brachah on the challah is say "Amen."

Editorial/Letters

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Unequal liberties

Susie Adler, Mark Grossman, Paula Kezwer, Marcy Rapp and Riky Young are parents of children in Jewish day schools in Ontario. With the sponsorship of the Canadian Jewish Congress, on behalf of parents in similar situations, they have launched a lawsuit against the provincial government, which underwrites all of Catholic education in Ontario, seeking to end its discriminatory policy of not funding even the general studies portion of the Jewish day schoool curriculum.

In an incongruous leap of pretension and inversion, The Canadian Civil Liberties Association opposes the parents' suit.

Two weeks ago it sought and obtained the right to intervene in the action as amicus curiae (friend of the Court) to ensure that the Court had the full benefit of "a broad civil liberties perspective." The irony of the CCLA position, however, was even too much for the judge to ignore. He referred to the CCLA's adversarial position to the parents' application as an "apparent anomaly."

But what captures the Court's curiosity as merely an interesting anomaly offends our conscience as a conceit with potentially very harmful consequences.

The opposition of the CCLA to the parents' cause rests on its twofold belief "that substantial public funding of any religious schools will significantly reduce public school attendance on the part of the groups assisted and will ultimately diminish the level of religious and ethnic tolerance among different religious and ethnic groups."

Yet, in support of its assersion, the CCLA offers no evidence. It brings forward as reliable speculations nothing more solid than pretentious propositions based on the I-know-best category of hunch, feeling and impression. In fact the overwhelming weight of evidence, based on current Canadian educational experience, is to the contrary.

In all the other provinces where government funding has been extended, it has caused neither a significant reduction in public attendance nor a diminution in the level of religious and ethnic tolerance.

The hollowness of the CCLA position is based on an inaccurate misguided conception of day schools as either schools for the well-to-do, to which countless thousands would undoubtedly flock if the general studies curriculum were underwritten by the government, or as the thin edge of a right-wing, fanatic wedge abhorring harmonious inter-faith relations.

This ignorance is appalling.

The vast majority of day school parents are young, ordinary, hard-working, middle-class couples hoping to ensure the continuity and permanence of meaningful Jewish life in the Diaspora. Day school is the heartbeat of their hope.

In the material which it filed with the Court, the CCLA describes its major objectives to "include the promotion of individual equality before and under the law, and the protection of fundamental rights and liberties such as freedom of conscience and religion." By its vociferous opposition in this case, the CCLA has inverted the scales of its customary civil liberties balance, deeming less equal under the law and unworthy of protection the freedom of religion of these individual Jewish parents.

Normally, the Canadian Civil Liberties Association has been the individual's watch-dog against the excess of the majority. But for Susie Adler, Mark Grossman, Paula Kezwer, Marcy Rapp, and Riky Young, it is an attacking pit-bull, vigorously imposing itself between them and the fair, equal treatment they seek and deserve.

Menem shows courage

The recent decision of the government of Argentina to open secret files on Nazis who fled there after World War II is a tribute to the political courage of President Carlos Saul Menem.

Now that the files have been opened, Adolf Eichmann's name has come to the fore again, with the discovery that the file on the SS officer has mysteriously disappeared. Interior Ministry officials have warned that other files would also be incomplete.

The New York Times (Jan. 9) reports that many people associated with the Peronist movement are unhappy with Menem's decision. They feel that the image of their "patron saint" Juan Peron will be sullied by documented confirmation that he approved the sale of Argentine passports to fleeing Nazis. The release of documents is also raising the hackles of labor unions. More than 150 of their representatives have issued a statement charging Jewish organizations with trying to tarnish the memory of Peron.

Preliminary examination of some documents show that well-known Nazi Josef Mengele arrived in Argentina with a Red Cross passport and was able to function openly in Argentina.

Added to our present knowledge of how American, Vatican and even Canadian agencies assisted Nazi fugitives in their flight to western countries, the information about Argentina's role will add a new dimension to our understanding of the squalid moral climate which existed in the West in the years after World War II.

Letters to the Editor

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condens letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

JSA ACTIVE IN WINNIPEG

The Jewish Students' Association (JSA) on Winnipeg's campuses is anything but quiet! Contrary to the article of "Jewish LIfe on Campus" (*CJN*, Jan. 30), the JSA has enjoyed a busy and successful year.

JSA's mandate is to enrich the education and Jewish awareness of students through various social, educational, cultural and social action programming both on and off campus. Every year, JSA sponsors speakers, information tables, films, Israel Days, Holocaust awareness programs, various on campus drop-in events, a weekend retreat, interfaith seder, socials, sports programming and many more. JSA also participates in the community on a volunteer basis, such as big brothers, purim festivities and helping the elderly.

JSA is proud to have maintained the high level of programming and participation we achieved last year when the number of involved students nearly tripled. JSA is continually dedicated to student concerns and remains an important part of Jewish campus life.

As president of the JSA, I take pride in being a part of such a vibrant and active organization.

Ara Garfinkel, President
Jewish Students' Association
Winnipeg

* * *

WANTS SETTLEMENT FREEZE

It is certainly valid, as *CJN* columnist Ruth Wisse does in her Feb. 6 column, to ask how changing world events will affect Jews and the State of Israel. Jews everywhere are innately concerned about their historic vulnerability in periods of great instability.

However, by equating the anti-Semitism of the 30's in Germany with contemporary anti-Semitism in the United States (successfully activated, she suggests, not only by the recession but notably by powerful Arab interests), and insinuating that the U.S. administration's fails to support whatever policies the Israeli government undertakes is liable to result in the destruction of the State of Israel in much the same way 6,000,000 Jews of Europe were destroyed — is demagoguery and scaremongering at its worst.

By selectively skewing arguments to the worst-case scenarios, Wisse goes for the gut, summoning readers to act on the basis of hot thought rather than the hard-nosed, reasoned evaluation which is required.

Her argument, furthermore, rests on the flawed and dangerous premise that the full responsibility for what happens to Israel rests solely on what others do rather than allowing for the equal accountability of diaspora Jews and the government of Israel.

As Wisse calls on the United States to act in its own enlightened self-interest in preserving Israel, so an increasing number of Israelis are calling on their government to act in Israel's englightened self-interest by calling for a freeze on settlements and accepting the principle of territorial compromise. Wisse can only ask of others what she is prepared to ask of her fellow Jews.

Beverley Stern
Toronto

* * *

THE SPECIAL CASE

Re: Spector breaks External barrier, *CJN* — Feb. 6.

As a former foreign service officer with the Department of External Affairs I have been following the controversy surrounding the appointment of Norman Spector as Canada's ambassador to Israel with great interest.

At the time of my first posting abroad, Tel Aviv was open for officers at my level. My posting officer gave me a subtle indication that I should not bother including Tel Aviv on my list of priorities. Although he did not provide a rationale, the message being conveyed was clear to me. As indicated in the article, I too felt that my loyalty and commitment as a Canadian public official was being questioned.

This was particularly unusual given that in 1976 and 1977 I served on the Canadian delegation to the United Nations' General Assembly as a junior advisor. I was responsible for the special political committee and the General Assembly agenda items dealing with all the Middle East, Israeli and Palestinian issues.

No one questioned my ability to represent Canada's views accurately and report back objectively to Ottawa with recommendations for policy and strategy.

Indeed, when Egyptian President Anwar Sadat made his historic visit to Israel the ambassador accepted my suggestion that Canada make a strong positive statement in the General Assembly noting the importance of this event and encouraging further efforts at achieving peace in the Middle East.

He instructed me to draft the statement and seek External Affairs' approval of the draft which was done. Our ambassador then delivered the statement.

I am pleased to see that the barrier has fallen with regard to the posting of Jewish officers to Israel. However, I believe that the integrity and career development process of the foreign service needs to be maintained.

I am not sure that cutting short the posting of a highly regarded ambassador with extensive experience in the Middle East was the best means by which to dramatically alter an apparently unwritten policy. It may also not serve the interests of Canadian foreign policy in the region.

Mark S. Anshan
Toronto
Vice chairman
Canadian Jewish Congress
Ontario Region

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DOLLARS FOR DAVID

The readers of CJN can be proud of their participation in Na'amat's Chanukah Dollars for David project. We thank them for making this year's campaign results the very best.

It was very gratifying to see the happy faces of children receiving their gifts during Chanukah.

We want to thank each donor for their ongoing support over the last 18 years.

Goldie Burstein
Chairperson
Dollars for David

* * *

VIDEO COPIES

Readers of Rabbi W. Gunther Plaut's Jan. 30 column in *The CJN*, Community needs all types of Jews, which described a talk given by Rabbi David Hartman at the General Assembly, may be interested to know that both video and audio copies of the talk are available from the Canadian Friends of the Shalom Hartman Institute, (416) 237-0446.

Judy Noyek
Director of Administration
CFSHI

It's time to decipher Dead Sea Scrolls

By
RABBI W. GUNTHER PLAUT

Forty-five years have passed since a Bedouin boy discovered a cache of ancient Hebrew scrolls in a cave on the northwestern shores of the Dead Sea. After it became known that these scrolls had great value, the entire Qumran area was searched for more material and, in fact, many more documents and tens of thousands of fragments turned up. Because of the very dry climate of the region and the preservation of the items in sealed jars, much of the ancient writing has survived.

But even though many scholars have concerned themselves with the content and meaning of the Dead Sea Scrolls and many documents have reached the public, much had remained unpublished. The literary world has lately been treated to revelations of an international intrigue of scholars who wanted to preserve their own research and territory, of scholarly anti-Semitism, of bureaucratic negligence, and a host of other allegations and facts. The *New York Times* and many journals treated the latest developments as front page news, the electronic media displayed an equal zeal, and the public was led to believe that if we would only know what was really in this multitude of material, we would obtain a brand new idea of ancient Judaism and the rise of Christianity.

When all of this was said there remained one indisputable fact: despite all the publicity and all the writings about the scrolls, the public fails to understand what all the fuss is about. Every visitor to Jerusalem pays a duty call on the handsome building, called Shrine of the Book, and admires samples of the parchments that lay hidden in the hills of Qumran for 2,000 years. Still, since not one in 10,000 of the visitors has seen a translation of scroll materials and has some idea of the content, we are faced with a kind of scientific mirror play: now you see it, now you don't — without ever knowing what it is that you see or don't see.

Rabbi Plaut

It was high time, therefore, that one of the most respected scholars of our time took it upon himself to cut through the veils of mystery which have surrounded the Dead Sea Scrolls and let us have a look at their real meaning. This man is Robert Alter, professor of comparative literature at the University of California at Berkeley, author of such books as *The Art of Biblical Poetry* and *The World of Biblical Literature*. Alter is an acknowledged master of biblical literature, and he writes clearly, crisply, and does not hesitate to confront long cherished notions and illusions. His article in the latest (February) issue of *Commentary* magazine, entitled How Important Are the Dead Sea Scrolls, is a must for all who enjoy a frank and informed discussion of a subject that has been surrounded by so much news hype and scholarly obfuscation.

I will summarize some of Alter's conclusions, but my summary cannot do justice to his exposition, and I hope that there will be a run on the magazine so that the full weight of his opinion can be appreciated.

At some time during the first century of the current era, a small group of people, perhaps 200, and most of them men, had formed a sect which in modern terminology might be called ultra-religious. They were convinced that the Messiah was about to come and that they would prepare themselves for the great moment. The then current practices of Judaism were not good and pure enough for them and they established a regime which would make sure that Torah would be preserved in its old-fashioned sense, and not in the new-fangled way which the Pharisaic rabbis were then developing. Members of the sect were the Children of Light whom the Messiah would choose as the foundation of a new post-historic era. These people were not political or military zealots, these were men and women who had checked out from their own time in order to prepare for the world-to-come. They were not the oft-sought link between Judaism and the then emerging Christianity; rather, they were an off-shoot of Judaism that was in every respect a withered vine.

Students of their materials are therefore dealing with an historic oddity and not anything that left a trace in religious history, either Jewish or Christian. Their greatest contribution has been the preservation of Biblical texts (everything in the Tanach, except the book of Esther, was copied by them and has been preserved), which gives us an expanded opportunity for textual study.

This, in sum, is the substance of Alter's essays. Many will find it inconoclastic which, however, is something occasionally needed in the history of scholarship. There will be extended and I'm sure angry responses to Alter's view, but I for one am glad that he put it to paper.

In a way, Alter claims that the king really wore no clothes or, at best, that they conveyed no royal splendor. The headline of the article asks how important the Dead Sea Scrolls really are, and his answer is: not very important after all.

Coming to terms with the Holocaust

By
IAN J. KAGEDAN

Recent events on both sides of the Atlantic underscore the need for a coming to terms with the Holocaust figuring prominently in the moral reconstitution of our civilization into a "new world order." The problem of Nazism remains a problem; like any problem, without attention it will get worse.

Even with the new openness in Eastern Europe, the question of what happened to Europe's Jews is hardly raised, let alone reflected upon. Thus it is significant that in a statement at Babi Yar in Ukraine this fall, Soviet President Mikhail Gorbachev made explicit reference to the murder of six million Jews and to Babi Yar as a major, early killing site.

Equally significant was Romania's erection last July of a monument in memory of the 400,000 of its Jews murdered during the Nazi era. Before then, official history did not recognize the murder of its Jews as the product of a special and dedicated effort undertaken by Romanians themselves, alongside others.

Resistance to a productive contemplation of the Holocaust is apparent elsewhere in Europe. Wartime Poland was a virtual death factory for millions of Jews. Only eyes blinded by anti-Semitism could have failed to notice the fact of so many "missing" neighbors. Yet can one speak of a coming to terms with the Holocaust?

During his recent U.S. trip, Josef Cardinal Glemp, Primate of Poland, was served with papers alleging defamation of an American rabbi who some years ago protested the presence of a convent just outside the Auschwitz walls. In a homily following the protest, the Cardinal is reported to have suggested that if the rabbi and his fellow demonstrators had not been stopped, they might have killed the nuns or destroyed the convent.

In neighboring Lithuania, days after independence, judicial authorities began exonerating individuals convicted by the Soviets for war crimes. That the Soviets were behind these convictions was apparently enough to cast them into doubt. An international outcry stalled the process, and recently Lithuania announced that some of the exonerations will be reconsidered.

The outcry came mostly from Jewish organizations, but some Western governments expressed concern as well, including our own. Yet in our own prosecution of Nazi war crimes suspects, resistance to considering Soviet-source evidence has figured as well in slowing an already plodding process.

Lest we think that denial of the Holocaust is exclusively a problem of the ex-Communist eastern Europe, the recent election of extremist right-wing candidates in France and Germany rightfully evokes concern. Although few in number, their election, often on a traditional anti-foreigner, anti-welfare, right-wing platform, demonstrates how readily the lessons of the Nazi era are forgotten, if they were ever learned.

Austria's failure to contend with the Holocaust is sufficiently profound to have permitted the election of Kurt Waldheim as president. His Nazi past did not deter voters. Recent polls suggest that a significant percentage of Vienna's residents openly hold anti-Semitic views. Skinhead-led attacks on foreigners in Germany and Czechoslovakia demonstrate the persistence of Nazi ideology in Europe.

It is encouraging to see local populations rising in defence of these foreigners, but without aggressive education on the process and product of Nazism, racism will increasingly stifle the flowering of democracy.

The problem of Holocaust denial plagues us here as well, although it finds more subtle expression. In some respects we are less equipped to defend against it than Europeans. The war was a continent and a generation away to many and perhaps most of us.

Can we be confident that our youth know why some of us wear poppies in the weeks before November 11? Our landscape bears no scars of war. Our high school curricula resist more than a passing reflection on the Holocaust, despite its being the pre-eminent example of the consequences of racism.

Ignorance of the facts of the Holocaust helps make Holocaust denial an ideal tool in the hands of racists, thus it is no surprise that Holocaust revisionism figures prominently in the actions which have brought more than a few hatemongers before Canadian courts and Human Rights tribunals.

The extent to which revisionist thinkers have insinuated themselves into our political process is unclear, yet there is reason for concern here as well. In the United States Klan Grand Wizard David Duke's significant support in Louisiana gubernatorial elections demonstrates that Klan affiliation and involvement with such groups as the Institute for Historical Review, a Holocaust-denial operation in Torrance, Calif. is something many voters are ready to overlook.

Duke ran on an anti-welfare platform, warning of "the rising welfare underclass" which threatens "our treasured Christian lifestyle." Duke was involved in the American Nazi party and is reported to have sold Nazi propaganda from his state legislator's office as recently as 1989.

He founded and served for 10 years as president of the National Association for the Advancement of White People. It's not difficult to decode that group's name, nor to decode "our treasured Christian heritage."

In Canada, a Socred candidate in the recent B.C. elections was forced to step down when the *Vancouver Sun* revealed links with Ernst Zundel. There were suggestions the links were more than trivial. The case of this individual aside, more than a few groups exist in Canada whose code names belie a white supremacist tilt.

The Holocaust stands as Western civilization's greatest failure. It was a natural outcome of centuries of racism and of anti-Semitism. In victimizing Jews, the Holocaust demonstrated how readily "civilized" society may compromise the rights of any minority.

To deny the Holocaust is to deny racism's capacity to undercut our civilization's basic values and to destroy democracy. Achieving our quest of a "new world order" depends on our learning the Holocaust's lessons.

It's not a matter of apology, as some might suggest, rather, a matter of taking responsibility for the racism in our past and for its consequences. As Canadians we must demand of ourselves and of public officials an aggressive public campaign towards this end.

(Ian J. Kagedan is director of government relations for B'nai Brith Canada.)

There's no escape from being a Mommy

By
ERICA MEYER RAUZIN

The charity gala was beautiful: colorfully-gowned ladies, men in new suits, and breathtaking decorations which included pretty little fake jewels — the kind you see on sweaters — scattered across the linen tablecloths.

As waitresses cleared the table at the end of supper, I visited with a sophisticated friend, a creative fashion designer who has savoir faire to spare. This elegant lady was, slightly surreptitiously, scooping a handful of the table's soon-to-be-discarded glittering plastic gems into her delicate evening bag. She smiled merrily at me, "Here, take a few. Your kids will love 'em," she said, adding ruefully, "You can always tell the Mommies at these things, can't you?"

"Yeah," I said, with equal chagrin. "But I don't need to take the leftover decorations from your table. I loaded up at our table."

Ah, Mommies. You can dress us up, but you can't take us out . . . at least, not unless you're willing to tote the centrepiece home.

More than one talk-show guest has joked about Momisms, like reaching over to cut up your husband's entree at a fine restaurant. But the *Mommishkeit* that follows me around is more pervasive.

I can't hear about someone being ill without wanting to prescribe a remedy.

I can't listen to a business conflict without wanting to solve it according to the rules that govern playground fairness.

I can't start the car without asking brightly, "Okay, now, has everyone buckled their seatbelt?" even if the "everyone" in question is well over 40.

I don't realize that I tell adults where to sit at the movies. I don't intend to glance around the dinner table to check if all napkins are in use. I don't mean to clap my hands gleefully when someone uses a great third-grade vocabulary word. I'm just an innocent victim of Mom-conditioning.

Erica Meyer Rauzin

I am happy to pretend to spend contented time with grownups. I can talk the talk and walk the walk. I can put on high heels and earrings. I can even stay up late, now and then. But don't look too close, because there's a wee dab of peanut butter on my hem from that last messy, two-year-old goodbye and one earring hangs kind of crooked because it got a little bent participating in a fairy-princess game.

The good news is that this pervasive Mom-ness makes me more understanding of other parenting addicts.

I am the consummate audience for news of your baby's fourth tooth. I really want to know. Just don't be impatient if I list five or six home-tested remedies for teething-pain. I am the ideal recipient of a complete description of your vacation with the children, slides and all. It matters to me (and I might get some survival clues).

I want to hear about even the most mundane Mom-advances. Did you get a new encyclopedia? Have you found a great kiddie shoe shop? Have you managed to slip the kids grape juice instead of wine at Kiddush? Did you perfect your bedtime technique? Have you gotten little Sam to eat anything but Cheerios? Tell all. I'm a helpless sponge.

And, if you refuse to leave home without a roll of quarters for calling the babysitter (and refuse to use a babysitter who hasn't got FBI clearance), I'll go with you to stop at the bank and call the Feds.

If your vocabulary has deteriorated while your bubble-blowing skills have accelerated, if you've come to think of having sticky hands as a natural state, if you've tried to hopscotch even though you have varicose veins, if you are starting to like macaroni and cheese, then we're running on the same track . . . and it sounds like we're backing the same horsie.

Features

Ellis Island - way station to America

By
SHELDON KIRSHNER

More than half of the 12 million immigrants who entered the United States between 1892 and 1954 passed through Ellis Island in New York City. It's estimated that about 40 percent, or over 100 million, of all living Americans can trace their roots to an ancestor who arrived in the United States via Ellis Island. Among them are many Jews, particularly of East European stock.

Just north of the Statue of Liberty, Ellis Island was closed as an immigration station in 1954. Eleven years later, having been declared a national monument, Ellis Island was opened for public tours. Closed in 1984 for a $160 million restoration, it was reopened as a museum in 1990.

The Ellis Island Immigration Museum, to give it its official name, is probably the most comprehensive museum of its kind anywhere.

The ground floor exhibit, of a phalanx of immigrants' luggage, sets a tone appropriate to a bygone era of huddled masses clamoring to resettle in the United States.

The museum is divided into several sections, the first of which is called The Peopling of America.

Through the medium of electronic gagedtry, you learn that more than 60 million people have come to the United States since 1600, and that 50 percent of U.S.-bound immigrants in the past 60 years have been women.

On a neon-lit globe, immigration patterns around the world since 1700 are delineated. For example, 500,000 East European Jews immigrated to Palestine/Israel from 1930 to 1955, 500,000 Britons to Canada from 1830 to 1855 and one million Italians to Brazil from 1890 to 1915.

Further along, you learn that while northwestern Europeans constituted the majority of immigrants to the United States in the 19th century, southern and eastern Europeans topped the lists in the early 20th century. Today, in sharp contrast, most immigrants are Asian and North and South American.

The slave trade is documented, and you note that most black slaves were shipped to Brazil (31 percent) rather than to British North America (5 percent).

If you've ever asked yourself what are the largest ethnic groups in the United States, you need wonder no longer. A map tells all — English, German, Irish and African.

And if you want a breakdown of ethnic populations in each U.S. state, just press a button and the figures light up.

Upstairs, in the spacious Registry Hall, flanked by enormous American flags, as many as 5,000 immigrants once waited to be inspected and registered. First and second-class passengers, however, were examined aboard their ships and did not have to proceed to Ellis Island. So much for the notion of equality.

At an exhibit entitled Through America's Gate, you learn that inspectors had only six seconds to examine would-be immigrants, and that they could immediately spot symptoms of over 60 ailments and diseases.

All told, Ellis Island had a work force of 700, including doctors, nurses, clerks and telephone operators. The half-Jewish, half-Italian Fiorella LaGuardia, who would be mayor of New York City, worked as an interpreter here from 1907 to 1910.

If you think that restricted immigration was a phenomenon of the 20th century, perish the thought. You're told that restrictive legislation was passed in 1875, 1882, 1885 and 1891, as well as in 1903, 1907, 1917, 1921 and 1924. Indeed, the Immigration Act of 1924, which established permanent quotas based on national origin, spelled the beginning of the end of Ellis Island as a way station.

Literacy and mental tests were designed to weed out "undesirables." So-called literacy cards are on display, in 12 languages, including Hebrew, Polish and Persian.

In 1911, the authorities set up a kosher kitchen on Ellis Island. Many Jewish immigrants arrived seriously undernourished, since the ships they were on had no kosher food. So what could they order on Ellis Island? "Smoked and pickled herring for Hebrews," according to a menu.

After Ellis Island closed, the interior walls gradually shed their layers of paint and revealed surfaces covered with signatures, inscriptions and drawings. Today, years later, fragments of this graffiti are exhibited.

Immigrants were expected to shed their old ways and assimilate, and this philosophy is evident in framed posters of an avuncular Uncle Sam promoting two bold messages: "America First" and "Learn English." The posters are in more than two dozen languages, among which are Yiddish and Hebrew.

The need for assimilation was also promoted by the Daughters of the American Revolution, whose immigration manuals in numerous languages (including Yiddish) can be glimpsed.

There are countless photographs of the newly-arrived and their offspring — of Jewish children standing in front of a kosher grocery store in Minneapolis, of a Talmud Torah on Hester Street in Manhattan, of sweatshops, and of Greek boys flogging newspapers in New York City.

In another corner of the museum, ethnic songs sheets are displayed, and they are howlingly campy. To wit: *Yankle The Cowboy Jew; I'm Going Back To The Land Of Spaghetti; Ireland Must Be Heaven, For My Mother Came From There;* and *That's Yiddish Love.*

Elsewhere, you see immigration certificates, railroad schedules, family photographs, postcards, prints, folk costumes, religious artifacts (including a Jewish spice box from Poland, circa 1890), population charts and graphs of the chief ports of entry in the United States. Excluding Ellis Island, they were Boston, Baltimore, Philadelphia and New Orleans.

Last but not least, you can watch a useful documentary, *Island of Hope,* which aptly summarizes the Ellis Island experience.

And without a doubt, it is an experience. Allot at least three to four hours. It's a gem of a museum.

Jewish immigrants at Ellis Island.

Gurdus eavesdropper par excellence

By
CARL ALPERT

Mickey Gurdus is a journalist who seldom leaves his workroom in the old house in Tel Aviv where he was born 45 years ago, but he knows everything. His room is filled with a wide variety of electronic equipment, TV screens, radio receivers and recording devices, and his rooftop sports a tangle of antennas. Gurdus is an electronics journalist, who has sometimes been called "the ears of the state," for he listens to everybody and everything. Indeed, he is paid to listen, and his clients are not merely the Voice of Israel, but international news agencies and TV networks.

The war in Iraq was just another incident in his career, for he has eavesdropped on kidnappings, invasions, revolutions, hijackings and riots of all kinds. His equipment is so finely tuned that he can pick up police calls in many parts of the world, internal military communications and personal conversations between important personalities. Once he even caught a delicate conversation from U.S. Air Force One to the White House.

He is frequently in a position to reveal important military or political actions before they are officially announced, though he makes it a point to be discreet when premature revelation may result in a disaster. At other times he can render genuine service, as happened during the war in Cyprus, when Archbishop Makarios, president of the island, was in danger of being overrun by his foes. The president had at his disposal only a small amateur radio transmitter, emitting a weak signal, but Gurdus picked up his call, reported it, and the British were enabled to rescue Makarios.

The ill-fated U.S. mission sent to rescue hostages in Teheran some years back was mounted in great secrecy, but Gurdus heard the instructions and knew all about it. He was abreast of every step of the mission, which was a disaster anyhow, but he kept the news to himself.

It was Gurdus who broke the first news of the 1976 hijacking which ended up at Entebbe. During the 1985 Achille Lauro affair, he listened in on radio talks between the hijackers and a station on shore.

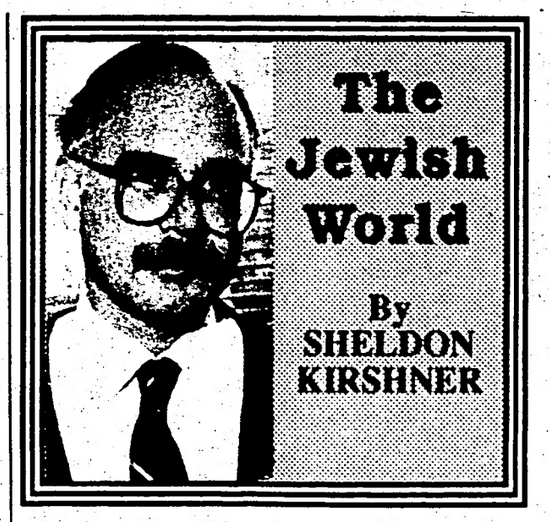
Gurdus speaks and understands Hebrew, English, Arabic, Russian, Polish, French and German — and seeks to learn new languages as well.

His work is exciting but not always pleasant. Once he picked up a broadcast from the cockpit of a hijacked plane and could hear the screams of the crew as they were being tortured by the hijackers.

Since he rarely misses a thing, one would imagine that his crew consists of at least half a dozen monitors, technicians and recording experts to man the five tape and video recorders, translators and research staff. Not at all — Gurdus handles practically the whole operation all by himself. His years of experience and sharpened skills, combined with intuition and wisdom, enable him to ferret out the news almost anywhere in the world. On August 2 of 1990, he was the first to pick up the tell-tale clues which indicated that Iraq was about to invade Kuwait, and while the world was taken by surprise, Israelis listening to Gurdus on the Voice of Israel got advance reports seven hours before anyone else.

He learned his profession at the knees of his father, the late Nathan Gurdus, who was a pioneering prying electronics journalist. Gurdus senior was born in Poland, served as a journalist in Germany until 1933, and then went back to Warsaw, escaping just before the Germans entered in 1939. He wound up in Tel Aviv in 1944, in the house where his son was born.

Crisis follows crisis in various parts of the world, and Gurdus continues to sit at his desk, swivelling around from one receiver to another, fine-tuning the dials, watching several TV screens at once, and setting his recording apparatus to work when too many things demand his attention. He delights in the excitement. The only thing that tires him is a dull day. That exhausts him.



The Jewish World

By
SHELDON KIRSHNER

Holocaust books

The Holocaust, a staggering event in Jewish history, has become a topic unto itself in the publishing industry. Here, in capsule form, are some of the latest titles...

Leni Yahil's work, *The Holocaust: The Fate of European Jewry* (Oxford University Press, $48.95), is an excellent distillation of its origins and implementation. Yahil, a professor emeritus at Haifa University, disputes the theory that Hitler had no concrete plan for exterminating the Jews.

Where Once We Walked (Avotaynu, $69.50 U.S.) is a unique volume. Gary Mokotoff and Sallyann Amdur Sack, both of whom are genealogists, have compiled a list of more than 21,000 towns in Eastern and Central Europe where Jews lived before the Holocaust. Pinpointed are the exact location of each town and its pre-war Jewish population. An ideal book for children and relatives of survivors who want to explore their roots.

Since 1984, the Simon Wiesenthal Centre has published a selection of scholarly essays focusing exclusively on the Holocaust. The seventh edition of the *Simon Wiesenthal Center Annual* (Philosophical Library, $35 U.S.) contains a wealth of interesting material. The essays and book reviews deal with subjects ranging from the Majdanek concentration camp and British refugee policy to homosexuals in Nazi Germany.

Lessons and Legacies: The Meaning of the Holocaust in a Changing World (Northwestern University Press, $14.95 U.S.) should be viewed as a companion volume. The essays are first-rate. I was particularly intrigued by Raul Hilberg's piece on The Discovery of the Holocaust; Yehuda Bauer's comparison of the Holocaust with other examples of genocide; Michael Marrus' musings on The Use and Misuse of the Holocaust; and Hans Mommsen's essay on German reaction to anti-Jewish persecution and the Holocaust.

Avraham Tory is a Lithuanian survivor who practises law in Tel Aviv today. But from June 1941 to January 1944, he lived in the squalor of the Kovno ghetto. *The Kovno Ghetto Diary* (Harvard University Press, $34.95 U.S.) is a gripping account of his confinement. Historian Martin Gilbert, the editor, provides a vivid introduction.

Children With A Star: Jewish Youth in Nazi Europe (Yale University Press, $25 U.S.) zeroes in on the most vulnerable victims of the Holocaust. Deborah Dwork interviewed hundreds of survivors and drew on diaries, letters and family albums. A poignant story.

The Last Time I Saw Father (Ginzburg Press, no price listed) is by Torontonian Jack Israeli, who, as a child in Nazi-occupied Eastern Europe, outlived his tormentors and made a new life himself in Israel. It is strong and affecting.

As Holocaust literature goes, Elie Cohen's book charts new horizons. *Human Behavior in the Concentration Camp* (Columbia University Press, $14.50 U.S.)is a dispassionate, almost clinical examination of the victims and the victimizers. It may be dry in style but it is fascinating.

Often ignored is the fact that Polish Catholics suffered greatly under the Nazi occupation. In *Forgotten Holocaust* (Hippocrene, $9.95 U.S.), Richard Lukas sets the record straight. Jewish readers will be especially interested in his discussion of two topics — Poles and Jews, and the Polish government, the Home Army and the Jews.

In *Out of the Ashes* (Pergamon Press, $65 U.S.), Hebrew University historian Yehuda Bauer tackles a big but overlooked subject — the extent to which American Jews assisted the surviving remnant of European Jewry after World War II, whether in DP camps or in the rubble of devastated towns and cities.

France had no choice but to bare its soul in the Klaus Barbie affair. In *An Uncertain Hour* (Gage, $31.95), Ted Morgan holds up each tortured strand of the case to the light and comes up with some pretty devastating conclusions.

The Holocaust didn't happen in a vacuum, but in the course of a war. *Chronicle of the Second World War* (Raincoast Books, $59.95), through well-chosen words and graphic pictures, summarizes this conflict and thereby places the Holocaust into its proper perspective.

JEWISH FEDERATION OF GREATER TORONTO – *Community Calendar*

DATE	EVENT	ORGANIZATION	PLACE/TIME
FEBRUARY/92			
THURSDAY 20	Ski Day Alpine Ski Club	CANADIAN TECHNION	
SUNDAY 23	Parent Association - Fun Fair	UNITED SYNAGOGUE DAY SCHOOL	Beth Tikvah Synagogue - 11:45 - 3:45 p.m.
MONDAY 24	Winter Study Program - Dr. Arnold Ages	ADATH ISRAEL CONGREGATION	Adath Israel Synagogue - 8:00 p.m.
TUESDAY 25	On Going Torah Study - (30-50 yr. olds) Rabbi S. Korn	ADATH ISRAEL CONGREGATION	Adath Israel Synagogue - 8:00 p.m.
WEDNESDAY 26	Seminar - Sexual Harassment	JEWISH WOMEN FEDERATION/JFGT	Lipa Green Building - 7:30 p.m.
FRIDAY 28	Oneg Shabbat	ADATH ISRAEL SINGLES	Adath Israel Synagogue - 8:00 p.m.
SATURDAY 29	Matzo Ball - Masquerade (optional)	BEIT HALOCHEM	Park Plaza Hotel - 8:00 p.m.
MARCH/92			
SUNDAY 1	THE PARTY - Singles Beat - Those Winter Blues!!!	NA'AMAT TORONTO	Studebaker's - 8:00 p.m.
	Lecture - Purim Insight - Rabbi H. Reichman	MIZRACHI ORGANIZATION	B'nai Torah Synagogue - 8:00 p.m.
MONDAY 2	Winter Study Program - Dr. Arnold Ages	ADATH ISRAEL CONGREGATION	Adath Israel Synagogue - 8:00 p.m.
TUESDAY 3	JWF/UJA Women's Campaign	JWF/WC/UJA/JFGT	Lipa Green - 7:30 p.m.
	Winter Study Program - Dr. Arnold Ages	ADATH ISRAEL CONGREGATION	Adath Israel Synagogue - 8:00 p.m.
TUESDAY 10	Chinese Tiger Hats	POMEGRANATE GUILD OF JUDIAC NEEDLECRAFT	Holy Blossom Temple - 8:00 p.m.
WEDNESDAY 11	Lecture - Dr. Kay Shelemay - Songs & Remembrance	MUSIC SOCIETY/JFGT	J.C.C. (North) - 7:30 p.m.
	Lecture - Col. Oliver North	JEWISH NATIONAL FUND	Shaarei Shomayim Synagogue - 8:00 p.m.
SATURDAY 14	Annual Concert - Feature Artists All Male Chorale	EZRAT NASHIM HERZOG HOSPITAL	Shaarei Shomayim Synagogue - 9:00 p.m.
MONDAY 16	National Synan Jewry Day	JEWISH STUDENTS NETWORK	
WEDNESDAY 18	National Executive Board Meeting	WEIZMAN INSTITUTE	Park Plaza Hotel - 4:00 p.m.
THURSDAY 19	Young Leadership Celebration of Purim	UJA/OPERATION EXODUS/JFGT	St. Lawrence Hall - 7:30 p.m.
SATURDAY 21	Purim MASQUERADE Ball	HASHOMER HATZAIR	William Garrett Centre - 8:00 p.m.
	Purim Costume Ball	NA'AMAT TORONTO	Bernard Betel Centre - 8:30
SUNDAY 22	Purim Carnival	ADATH ISRAEL CONGREGATION	Adath Israel Synagogue - 10:00 a.m.
TUESDAY 24	Lecture -- Dr. John Lefebre, M.D. Myth of Weight Loss Program	ADATH ISRAEL SISTERHOOD	Adath Israel Synagogue 8:00 p.m.
THURSDAY 26	Seminar - Pat Armstrong, Rabbi Elyse Goldstein "Value of Women's Work"	JEWISH WOMEN FEDERATION/JFGT	Lipa Green Building 7:30 p.m.
MONDAY 30	Study Program - Rabbi Saltzman/Cantor Zingboim	BETH DAVID CONGREGATION	Adath Israel Synagogue - 7:30 p.m.
TUESDAY 31	Spring '92 Fashion Show	BETH AVRAHAM SISTERHOOD	Beth Avraham Synagogue
	Baycrest Spring Sale	BAYCREST WOMEN'S AUXILIARY	Baycrest Centre - 9:00 - 7:00 p.m.
APRIL/92			
THURSDAY 2	Honor Roll Delivery Blitz	BMSG	Baycrest Centre - 9:30 a.m.
	"Fiddler on the Roof"	ADATH ISRAEL CONGREGATION/USY	Adath Israel Synagogue - 11:00 a.m.
	Ne'imot Singers/Jerusalem Dancers		York University - 8:00 p.m.
SUNDAY 5	Study Program - Rabbi Scheim, Cantor Kirshblum	ADATH ISRAEL CONGREGATION	Adath Israel Synagogue - 8:00 p.m.
	An Evening of Sephardic Song Feature - Alberto Mizrachi	MUSIC SOCIETY/JFGT	Leah Posluns Theatre - 8:00 p.m.
WEDNESDAY 8	"Fiddler on the Roof"	ADATH ISRAEL CONGREGATION/USY	Adath Israel Synagogue - 7:00 p.m.
	In Anticipation of Shavuot	POMEGRANATE GUILD OF JUDAIC NEEDLECRAFT	Holy Blossom Temple - 8:00 p.m.
	Cocktail Party	ISRAEL BONDS	
SATURDAY 11	New Leadership Spring Dance	ISRAEL BONDS	BCE Place
SUNDAY 12	Wheelchair Basketball "Rebound '92"	BEIT HALOCHEM	Varsity Arena – 2:00 p.m.
TUESDAY 14	Lecture - Peter Solomon - "Jews in the Former Soviet Union"	ADATH ISRAEL CONG./SISTERHOOD/ ROSALYND SMITH MEMORIAL FUND	Adath Israel Synagogue 8:00 p.m.
MONDAY 27	6th Annual Neighbourhood Interfaith Dinner	BETH TZEDEC MEN'S CLUB	Beth Tzedec Synagogue - 6:30 p.m.
	Spring Study Program - Rabbi Scheim, Cantor Kirshblum	ADATH ISRAEL CONGREGATION	Adath Israel Synagogue - 8:00 - 10:00 p.m.
TUESDAY 28	Annual Program - Violence Against Women	JWF/JFGT	Adath Israel Synagogue - 7:30 p.m.
	Public Health Forum - Update on Memory	BAYCREST WOMENS' AUXILIARY	Baycrest Centre – 7:30 p.m.
WEDNESDAY 29	Yom Hashoah Community Commemorative	HOLOCAUST REMEMBERANCE COMMITTEE/JFGT	Beth Tikvah Synagogue
MAY/92			
SUNDAY 3	Annual Spring Bazaar	B'NAI BRITH WOMEN OF TORONTO	St. Lawrence Market - 10:00 a.m. - 6:00 p.m.
	Aviva Art Show	AVIVA/B'NOT AVIVA HADASSAH - WIZO CHAPTERS	Columbus Centre 7:00 p.m.
MONDAY 4	Spring Study Program - Rabbi Scheim, Cantor Kirshblum	ADATH ISRAEL CONGREGATION	Adath Israel Synagogue - 8:00 - 10:30 p.m.
	Dinner	HAIFA UNIVERSITY	Sheraton Centre - 6:00 p.m.
MONDAY 4-18	Singles Tour to Israel	ADATH ISRAEL SINGLES	Adath Israel Synagogue
TUESDAY 5	Lecture - Dr. Katharine Somerville - Impact of Genetics on Disease	WEIZMAN WOMEN FOR SCIENCE	8:00 p.m.
	Annual Lottery	NER ISRAEL	Torah Emeth - 8 p.m.
	Men's Annual Dinner Honouree - Ted Winick	J.C.C. (Bloor Branch)	Jewish Community Centre (Bloor) 6:00 p.m.
	Annual Lecture - Shira Herzog Bessin - On Israel	ADATH ISRAEL CONG./MARNIE KIMMELMAN MEM. FUND	Adath Israel Synagogue - 8:00
THURSDAY 6	Youth Aliyah Luncheon	TORONTO HADASSAH-WIZO	Marriott Eaton Centre - noon
THURSDAY 7	Yom Ha'atzmaut Celebration	CANADIAN ZIONIST FEDERATION	
	Yom Ha'atzmaut Evening Celebration	NA'AMAT TORONTO	

DATE	EVENT	ORGANIZATION	PLACE/TIME
MAY/92			
SUNDAY 10	Annual Meeting	JEWISH ARTS SCHOLARSHIP SOCIETY	
	"Fun Run"	BAYCREST MEN'S SERVICE GROUP	Baycrest Grounds
	Spring Tea	SHE'ARIM PARENTS' ASSOCIATION	12 Gladiola Crt. – 2:00 p.m.
MONDAY 11	Spring Study Program - Rabbi Scheim, Cantor Zingboim	BETH DAVID CONGREGATION	Adath Israel Synagogue – 8:00 - 10:30 p.m.
SUNDAY 17	Annual Dinner - Past Presidents of Mother's Assoc.	EITZ CHAIM SCHOOL	Beth Avraham Synagogue – 6:00 p.m.
TUESDAY 19	Annual Meeting	JEWISH FAMILY & CHILD SERVICE	Lipa Green Building – 7:30 p.m.
WEDNESDAY 20	Concert	MUSIC SOCIETY/JFGT	
WED. 20-24	National Plenary Assembly - Canadian Jewish Congress	CANADIAN JEWISH CONGRESS	Regal Constellation Hotel
MONDAY 25	Spring Study Program - Rabbi Saltzman, Cantor Zingboim	BETH DAVID CONGREGATION	Adath Israel Synagogue – 8:00 p.m.
	Tribute Dinner Honouree - Harold Malitsky	BOARD OF JEWISH EDUCATION/JFGT	
TUESDAY 26	"Under the Boardwalk"	THE CANADIAN CANCER SOCIETY	RPM Nightclub (Queensway) – 8:00 p.m.
	Blue Jay Night Dinner	C.H.A.T.	Sheraton Centre – 6:00 p.m.
WEDNESDAY 27	Annual Golf Tournament	CANADIAN TECHNION	Emerald Hills Golf Club
	Alexandre Raab Tribute Dinner	CANADIAN FRIENDS OF HEBREW UNIVERSITY	Inn On The Park – 6:00 p.m.
	Cocktail Reception	ISRAEL BONDS	
THURSDAY 28	Investiture of Companion Event	CANADIAN FRIENDS OF TEL-AVIV UNIVERSITY	Beth David Synagogue – 6:00 p.m.
	Theatre - Common Grounds Arab Israeli Conflict	LEAH POSLUNS THEATRE/JEWISH COMMNITY CENTRE	Leah Posluns Main Theatre – 8:00 p.m.
SUNDAY 31	Walk for Israel	UNITED JEWISH APPEAL/JFGT	All Day
	Dinner & Dedication	YESHIVA EITZ YITZCHAK	235 Bowman Street, Hamilton – 5:00 p.m.
SUNDAY 31	50th Anniversary Dinner	EMUNAH WOMEN OF TORONTO	Rizzo Place (Albion Rd.)
JUNE/92			
MONDAY 1	Annual Chorale Concert	JEWISH MUSIC COMMITTEE/JFGT	Adath Israel Synagogue – 8:00 p.m.
	Spring Study Program - Rabbi Scheim, Rabbi Saltzman Cantor Kirshblum, Cantor Zingboim	BETH DAVID CONGREGATION	Adath Israel Synagogue 8:00 – 10:30 p.m.
TUESDAY 2	Annual Meeting	JFGT	Leah Posluns Theatre – 7:30 p.m.
WEDNESDAY 3	Dinner - "Evening of Hope - Under The Big Top"	TOURETTE SYNDROME FOUNDATION OF CANADA	Richmond Hill Country Club
	Update '92	BEQUEST & ENDOWMENT/JFGT	Beth Emeth Synagogue – 7:00 a.m.-1:00 p.m.
	Sport Celebrity Dinner Honourees Bruce McNall Wayne Gretzky, John Candy	JEWISH COMMUNITY CENTRE	Regal Constellation Hotel 6:00 p.m.
THURSDAY 4	Lecture Dr. Tsvee LaPidot	WEIZMAN - WOMEN FOR SCIENCE	8:00 p.m.
	Theatre Night	CANADIAN FRIENDS/JEWISH ELWYN	
	Elimination Draw	B'NAI BRITH WOMEN OF TORONTO	Beth Tikvah Synagogue – 9:15 p.m.
MONDAY 8	75th Anniversary Gala Dinner	CANADIAN YOUNG JUDEA	Beth Tzedec Synagogue – 6:30 p.m.
WEDNESDAY 10	Annual Show and Share	POMEGRANATE GUILD OF JUDAIC NEEDLECRAFT	Holy Blossom Temple – 8:00 p.m.
	Dinner Honourees - Cantor & Mrs. Louis Danto	YAD VASHEM	Beth Emeth Synagogue
SUNDAY 14	Annual Dinner Installation of Officers	BUSINESS MEN'S SERVICE CLUB	Wagman Centre – 6:00 p.m.
	Bi-Annual Dinner	SHAAREI ZEDEK FOUNDATION	Marriott Hotel (Eaton Centre) 6:30 p.m.
	Concert – Evening Celebration	MUSIC SOCIETY/JFGT	
	Annual Brunch Honourees - Dr. Allan & Annie Heber, Danny & Joy Zigelman, Gordon Donsky	SHE'ARIM HEBREW DAY SCHOOL	Shaarei Shomayim Synagogue 10:00 a.m.
MONDAY 15	Annual Lecture - Professor Arthur Kruger	ADATH ISRAEL CONG./DR. DOROTHY STONE MEM. FUND	Adath Israel Synagogue – 8:00 p.m.
TUESDAY 16	Annual Gala Dinner, Honourees - Bert & Mariln Raphael	REENA FOUNDATION	Regal Constellation Hotel - 6:15 p.m.
WEDNESDAY 17	Concert	BETH SHOLOM CONGREGATION	Beth Sholom Sanctuary – 8:00 p.m.
	Boys - Graduation	EITZ CHAIM	Eitz Chaim School (Patricia Ave.) 7:30 p.m.
THURSDAY 18	Annual Jewish Book Award Night	JEWISH BOOK COMMITTEE/JFGT	Lipa Green Building – 8:00 p.m.
	Girls - Graduation	EITZ CHAIM	Eitz Chaim School (Yorkhill Blvd.) 7:30 p.m.
TUESDAY 23	Mount Sinai Auxiliary - Gala Benefit "Joseph and the Amazing Technicolor Dreamcoat"	MOUNT SINAI HOSPITAL AUXILIARY	Elgin Theatre 7:00 p.m.
SEPT./92 SUN. 13	SUPER SUNDAY	UNITED JEWISH APPEAL/JFGT	
OCT./92 WED. 28	Annual Bazaar	TORONTO HADASSAH - WIZO	Automotive Bldg. - C.N.E. – (all day)
NOV./92 SUN. 1	Annual Dinner Honouree - Kurt Rothchild	ISRAEL BONDS	Constellation Hotel – 5:30 p.m.
	Annual Tea and Fashion Show	ADATH ISRAEL SISTERHOOD	Adath Israel Synagogue – 2:00 p.m.
WEDNESDAY 4	Annual Meeting	JEWISH COMMUNITY CENTRE	Leah Posluns Theatre – 8:00 p.m.
SUNDAY 29	Annual Negev Dinner	JEWISH NATIONAL FUND	Sheraton Centre – 5:30 p.m.

ORGANIZATION KEY

C.H.A.T. - Community Hebrew Academy • JCC - Jewish Community Centre • JFGT - Jewish Federation of Greater Toronto • JWF - Jewish Women's Federation
UJA - United Jewish Appeal • YSU - United Synagogue Youth

The Jewish Federation of Greater Toronto reserves the right to include/exclude calendar listings on the basis of tentative scheduling and confirmation with the Committee to authorize Community Campaigns (CACC). Major Fundraising events require CACC approval and calendar listing should not be considered as CACC approval. Fundraising organizations are required to follow standing CACC authorization procedures.

Material Supplied By Jewish Federation of Greater Toronto

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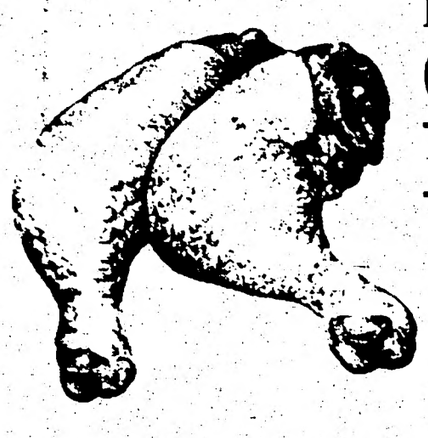
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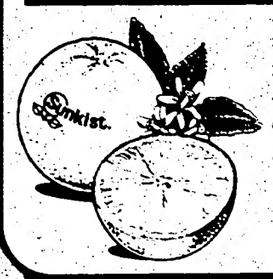

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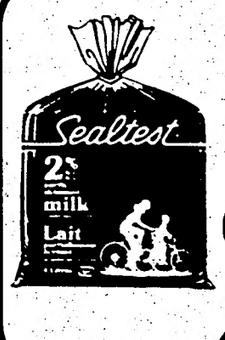

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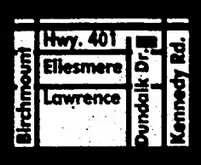

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Toronto UJA campaign boasts significant increase

TORONTO —

Toronto has good reason to be proud of its Jewish community, and its Jewish community should be thrilled by its own generosity. That is the message from United Jewish Appeal/Operation Exodus campaign people, who are saying that the past year's overall campaign saw a significant increase despite an economy that left many major federations far from last year's figures.

The money raised by UJA/Operation Exodus is the sole effort of volunteer canvassers. "We're a lean, mean, fundraising machine," says Mark Gryfe, campaign director for UJA/Operation Exodus, the fundraising arm of the Jewish Federation of Greater Toronto.

The organization raises money for wide array of social services, including programs, educational and residential facilities and other projects in Toronto. About half of its proceeds go to Israel to help settle new immigrants (most of whom presently come from the former Soviet Union and Ethiopia), rehabilitate run-down neighborhoods and provide social services.

The UJA's recent "clean-up" telethon netted about $3.5 million, of which $2.1 million was raised in a single day. A "clean-up" is held at the end of a fundraising campaign to canvass pledge cards.

The Lawyers' division has raised over $1.7 million. From the Accountants' division came $1.2 million. The feat was accomplished mostly through cards that were handed out to canvassers, either face-to-face or on the telephones.

"Each division comes up with a different strategy on how it wants its cards covered," explains a campaigner. "The chairmen of each division, in consultation with staff and others, decide how many of those cards they want to cover. It depends on how big their volunteer base is and at what dollar level they want to cut off assignments."

If the decision is made that no cards less than $500 will be used, he says, they may be set aside for Super Sunday, UJA's mega-telethon.

In the case of the High-Tech division of UJA/Operation Exodus, there was a 62 percent increase over last year's final figure. This year, the division raised $300,000. And, despite an ailing "shmatta" trade, the Fashion division took in over $1.7 million, up from $1.3 million last year.

Despite the difficult year, the Construction division of UJA/Operation Exodus will raise $5 million this year, compared to $3.5 million last year.

Unlike other federations who are worried that no young replacements will be found for their aging, top-level givers and leaders, the under-40 set of Toronto's Jewish community is being attracted to UJA/Operation Exodus.

"Those who can are increasing their gifts," says a UJA staffer. "Those who cannot, are giving their time. This year, we saw a lot of new young leadership emerge. It's a good sign for the future. People are coming up with great ideas."

It's the new blood coming up the ranks that most impresses the campaign staff. At a recent Young Leadership Network retreat, which included a screening of the documentary *Deadly Currents* and a discussion with its producer, Simcha Jacobovici, 75 volunteer lay leaders participated.

The Women's Campaign of UJA/Operation Exodus, constituting some 12 percent of the campaign, is responsible for about 13,000 pledge cards. So far, during the last campaign, it raised $4.4 million, but is projecting $4.8 million before the last pledge comes through.

Women's Campaign held a major outreach educational fundraiser that featured speaker Shoshana Cardin, chairman of the New York City-based Conference of Presidents of Major Jewish Organizations, and a performance by a troupe of young entertainers from Israeli neighborhoods funded by UJA/Operation Exodus. The event drew $80,000 in pledges. The Women's Campaign, which held its Big Event telethon last October, raised $365,000 in just a few hours.

Ultimately, all the money raised goes to the same pot — United Jewish Appeal/Operation Exodus. From there, money is divided up between local agencies and programs and those in Israel and elsewhere.

According to Jerry Berke of the national UJA office in New York City, cash results across the board for Operation Exodus last year came to $252 million (U.S.). In the United States, that brings the total collections to Operation Exodus since January, 1990, to $392 million.

"That money is used for Jewish Agency programs in what's left of the U.S.S.R." Berke says. "It's preparing Jews for emigration to Israel and transportation to Israel. In Israel, it provides for job training, medical and dental care and scholarships. It also includes Ethiopian Jews and provides for their full care, housing, absorption, social services, food, Hebrew classes and job training," he says.

Family retreat set in Niagara

NIAGARA FALLS —

The mystery of the Shabbat Plot will be unveiled during Canadian Jewish Congress, Ontario region's family retreat weekend, March 6-8, at the Ramada Renaissance Fallsview Hotel in Niagara Falls, Ont.

Families of all shapes and sizes are welcome to experience a Shabbat experience "with all the trimmings," says Dr. Edmond Y. Lipsitz, regional executive director. "The Shabbat Plot-theme weekend is an opportunity to learn together as a family unit in a beautiful setting."

The weekend retreat is the first in a series of CJC family life outreach education programs, explains Sandra Brown, chairman of the education committee of Congress. "The Shabbat weekend will be a living example of how Shabbat can be observed in a pleasant atmosphere."

Family life education programs are being introduced by Congress following studies showing assimilation has resulted in Jews abandoning their practice of Judaism, says Brown. Intermarriage is perceived as the primary focus of concern about assimilation because of the threat to Jewish continuity.

Jewish parents find themselves eager to pass on their Jewish heritage. But many Jews are ignorant of what their heritage is.

Consequently, CJC has developed Jewish family outreach education programs to involve the entire family in a Jewish experience. Parents are given the tools to become Jewish role models and teachers for their children. Informed professionals set up an environment where parents and children can ask questions, explore new ideas, and share experiences.

The Shabbat Plot program, to be run by CJC departments of education and culture, and community services and youth activities, entails two nights at the hotel, and five meals including a traditional Shabbat dinner, Shaalosh Seudos evening, and Sunday brunch.

Food, prepared by a Buffalo, N.Y., kosher caterer, will be served family-style in the main dining room. Meal costs are $75 for adults, $60 for teenagers, and $35 for children.

The hotel, a short walk from the Falls, offers full facilities including a health and fitness club. Group child care is provided. Hotel costs are $55 double, $75 triple, and $99 quad per night plus taxes.

All reservations must be made by Feb. 24. For more information, contact Congress at (416) 635-2883, ext. 123 or 152.

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Parents of Junior Kindergarten children are invited to information meetings at each Immersion school. The meetings begin at 7:30 p.m. on the following dates:

1.	**Brian Elementary School** (Victoria Park - Sheppard) **491-3616**	**March 2**
2.	**Broadlands Elementary School** (Victoria Park - Lawrence) **447-4861**	**March 4**
3.	**Cliffwood Elementary School** (Steeles - Don Mills) **491-9884**	**February 26**
4.	**Dallington Elementary School** (Sheppard - Don Mills) **493-0506**	**March 3**
5.	**Derrydown Elementary School** (Finch - Keele) **636-3522**	**February 25**
6.	**Dunlace Elementary School** (Leslie - 401) **445-7298**	**February 24**
7.	**Glen Park Elementary School** (Lawrence - Bathurst) **782-5788**	**February 25**
8.	**L. B. Pearson Elementary School** (Cummer - Bayview) **225-7079**	**February 26**
9.	**Owen Elementary School** (Bayview - York Mills) **223-2550**	**March 4**
10.	**Tumpane Elementary School** (Jane - Wilson) **247-5467**	**February 24**
11.	**Yorkview Elementary School** (Finch - Bathurst) **225-6781**	**February 26**

Registration occurs April 2. Applicants will be accepted on a first-come first-served basis.

For further information, contact Nicole Mischenko, Assistant Co-ordinator, French Immersion at 494-4022.

Organizations and People

What's New

By
MIRIAM CHINSKY

DEADLINE REMINDER

Please note that the deadline for What's New and About People is Thursday, two weeks prior to publication date (i.e. Thursday, Feb. 20 is deadline for March 5 and Feb. 27 is deadline for the March 12 issue).

Also, remember that I am at my desk on Thursdays only, to receive your calls and sort my mail. The phone number is 422-2331.

Friday, Feb. 21

MUSICAL HAPPY HOUR

Concert pianist **Lola Julitta Burns** performs semi-classical, Jewish and popular music during a musical happy hour, 2-3 p.m. Friday, Feb. 21 at Lincoln Place, 429 Walmer Rd.

Saturday, Feb. 22

CELEBRITY GAMBLE AND AUCTION

Take in the excitement of casino-type games, bid on an eclectic variety of items and services, try for a fabulous door prize, all at the Great Celebrity Gamble & Auction, 6:30 p.m.-1 a.m. Saturday, Feb. 22, Leah Posluns Theatre, 4588 Bathurst St.

Tickets are $10 per person, redeemable for $5 in chips at the door. All proceeds are directed to special youth projects.

Sunday, Feb. 23

VETERANS GATHERING

Come nosh and socialize with General Wingate branch 256, Canadian Legion, 968 Eglinton Ave. W., Sunday, Feb. 23. Breakfast is 10 a.m., meeting 11. All veterans are welcome. Call 782-5024 for further details.

USY FAMILY FOLK DANCING

Beth Emeth Bais Yehuda United Synagogue Youth group is hosting a family folk dancing evening 5-7:30 p.m. Sunday, Feb. 23 at 100 Elder St. Learn the traditional steps with a professional instructor. Israeli refreshments will be served. Cost is $18 family, $12 couple, $7 per person. For more information or tickets, phone 633-3838 or 631-9567.

EVANGELICAL THREAT

Missionary Impossible: The Evangelical Threat to the Jewish Community, will be investigated when **Rabbi Michael Skobac,** director of the Jewish Student Union, University of Toronto, addresses Holy Blossom Brotherhood Breakfast Club, Sunday, Feb. 23 at 1950 Bathurst St. Service 9 a.m., breakfast 9:30. Everyone is welcome.

USDS FUN FAIR

Come out for kids' entertainment, Doodoo the clown, games, boutiques, kosher food, great door prizes, children's raffle, activities for the whole family, at the Fun Fair to be hosted by USDS Parents' Association, from noon to 3:30 p.m. Sunday, Feb. 23 in the school facility located at 3080 Bayview Ave. (one block south of Finch).

JEWISH FILM SOCIETY

Toronto Jewish Film Society will screen *Funf Letzte Tage*, (Five Last Days) Germany, 1982, in German with English subtitles, 7:30 p.m. Sunday Feb. 23, at the Leah Posluns Theatre, 4588 Bathurst St. Guest speaker will be **Prof. Seth Feldman,** associate dean of fine arts, York University.

Judith Cohen

FRIENDS OF YIDDISH

Friends of Yiddish commemorates the 500th anniversary of the expulsion of the Jews from Spain by presenting singer/musician **Judith Cohen** in a program of Judeo-Spanish and Yiddish music, 8 p.m. Sunday, Feb.23 at Earl Bales Community Centre. Members free, non-members $6. Refreshments will be served.

JEWISH FILM SOCIETY

The Toronto Jewish Film Society screens *Funf Letzte Tage* (Five Last Days) in German with English subtitles, at the Leah Posluns Theatre, 4588 Bathurst St., 7:30 p.m. Sunday, Feb. 23. For more information, call **Barbara Lampcov,** 631-5665.

SHAAREI SHOMAYIM BROTHERHOOD

At a meeting of Shaarei Shomayim Brotherhood Breakfast Club, 470 Glencairn Ave., 9:30 a.m., Sunday, Feb. 23, **David William Brown** will offer A Practical Guide to RRSP, RRIF, Annuities and Pensions. The public is invited and there is no admission charge.

HERITAGE OF CHILDREN

The Heritage of the Children of Canada - Grandparents' Rights to Access and Grandchildren's Rights to Their Heritage, welcomes you to a meeting with child psychiatrist **Dr. Bonnie Robson,** 1-4:30 p.m. Sunday, Feb. 23 at Wallace Emerson Community Centre, 1260 Dufferin St. (south of Dupont). No admission charge. For information, call 656-5408.

BETH TZEDEC MEN'S CLUB

Arab Money and American Foreign Policy will be considered when **Prof. Morton Manilla** lectures at Beth Tzedec Men's Club, 1700 Bathurst St., Sunday morning, Feb. 23. Breakfast is 9:30, speaker 10.

CONTEMPORARY HEBREW LITERATURE

Prof. Rachel Feldhey-Brenner reviews the book *Mar Manai*, by **A.B. Yehoshua**, at the next gathering of the Contemporary Hebrew Literature Circle, 8 p.m. Sunday, Feb. 23 in the Albert J. Latner Jewish Public Library, 4600 Bathurst St. (Lipa Green building).

HEART & STROKE BREAKFAST

Beth Sholom Brotherhood's annual Heart and Stroke Foundation Breakfast is set for Sunday, Feb. 23 at the shul, 1445 Eglinton Ave. W. **Dr. Richard Reeves,** Department of Medicine and Pharmacology, University of Toronto, and staff member at Sunnybrook Medical Centre, will focus on a current project, discovering how many patients have "white coat syndrome" (high blood pressure only in the doctor's office) and whether their blood pressure medication can be successfully discontinued.

Prayers 9:30 a.m. breakfast, 10 o'clock.

Monday, Feb. 24

LUBAVITCH SERIES

Monday Lubavitch series evenings for men and women continues 7:45-8:35 p.m. Feb. 24 at 770 Chabad Gate with Synthesizing Physical with Spiritual, the spiritual significance of physical mitzvot, with instructor **Rabbi Yosef Gansburg** and 8:50-9:40 p.m., Family Planning — surrogate motherhood, who is the legal parent; Abortion, right to privacy or right to life? led by **Rabbi D. Schochet.**

FAMILIES OF GAYS & LESBIANS

A meeting of the Support Group for Families of Gays and Lesbians is scheduled for 7:30 p.m. Monday, Feb. 24 at Holy Blossom Temple, 1950 Bathurst St. To inquire further, call **Cindy Hershon-Zackon,** 789-3291.

SPEND A YEAR IN ISRAEL

The Jewish Federation of Greater Toronto is looking for committed young adults to spend a volunteer year in Israel. If you are betwen 18-24 years and ready to experience the challenges of Israeli life, then Project Otzma is for you. To find out more about this special fellowship program, come to an information session 8 p.m. Monday, Feb. 24 in the Lipa Green Building, 4600 Bathurst St. or call 636-2883, ext. 149.

LA LECHE LEAGUE

La Leche League of North Bathurst offers Nutrition and Weaning, 8 p.m. Monday, Feb. 24 at 42 Patrice Cres., Thornhill. This is the last in a series of four monthly meetings which are open to pregnant or nursing mothers who are interested in information, help and support for breastfeeding. Babies are welcome. For further information phone **Ruth,** 736-1758, **Joyce,** 881-8779, **Robin,** 886-8364 or **Karen,** 221-7002.

MODERN CHALLENGES TO JUDAISM

Adath Israel and Beth David B'nai Israel Beth Am Congregations continue their joint adult education lecture series on The Challenges to Jews and Judaism in the Modern Age, with **Prof. Arnold Ages,** at Adath Israel Synagogue, 37 Southbourne Ave., 8 p.m. Monday, Feb. 24.

Tuesday, Feb. 25

HADASSAH-WIZO CONFERENCE

The Sixth Annual California Conference and Reunion of Canadian Hadassah-WIZO is slated for 9:30 a.m.-3 p.m. Tuesday, Feb. 25 at the Marquis Hotel, Palm Springs, California. Guest speaker will be Israeli journalist and author-**Samuel Segev.** Also participating will be **Esther Matlow,** national president, Canadian Hadassah-WIZO and **Lily Frank,** national executive vice-president. For reservations, contact Canadian Hadassah-WIZO, (514)937-9431 or **Esther Genser,** conference chairman, (619) 323-9362.

BETH TIKVAH SISTERHOOD

Menopause: Fads and Fallacies, a discussion of the facts and an opportunity to consider related problems with **Dr. Mel Petersiel,** chief of obstretrics and gynaecology at North York General Hospital, is the focus for a general meeting of Beth Tikvah Sisterhood, 8 p.m. Tuesday, Feb. 25 at 3080 Bayview Ave. (Judaica Shoppe opens at 7:30 p.m.) Everyone is welcome. Sisterhood members $3. Guests $5. For added information call, **Charlotte,** 663-8467 or **Sheila,** 491-5247.

GROWING

Netivot Hatorah Day School student Atara Glustein, with one of the trees hand-crafted by the student body and "planted" at a ceremony honoring the school's new site on Atkinson Ave. north of Clark in Thornhill.

HOLY BLOSSOM STUDY GROUP

Holy Blossom Tuesday Morning Study Group zeros in on Stress and the Young Family, an address by **Eleanor Gertner,** Jewish Family and Child Service, 9:45-11:30 a.m. Tuesday, Feb. 25 at 1950 Bathurst St. Babysitting is available. To inquire further call **Rhonda,** 663-3812.

LEUKEMIA RESEARCH FUND

A general meeting of Leukemia Research Fund takes place 7:30 p.m. Tuesday, Feb. 25 at Hillcrest Public Library, 5801 Leslie St. (second light north of Finch), when police constable **Thomas Whitehead** discusses the importance of Self-Awareness and Safety. A video will also be shown. For further information call the LRF office, 638-8522.

Wednesday, Feb. 26

ALCOHOLICS ANONYMOUS

The "To Life" group of Alcoholics Anonymous meets weekly at 8 p.m. Wednesdays in Kehillat Shaarei Torah, 2640 Bayview Ave. (north of York Mills Road) For more information, contact **Rabbi Steven Cohen,** 229-2600.

LUBAVITCH SERIES

Chabad Lubavitch Wednesday evenings for men and women series looks into Free to Choose or Freedom of Choice, with **Rabbi M. Bernstein,** 7:45-8:45 p.m. at 770 Chabad Gate.

BUSINESS ETHICS

Beth Emeth Bais Yehuda Synagogue adult education committee invites everyone to the second in a two-part series on Business Ethics with **Jay Kelman,** chartered accountant and ordained rabbi (Yeshiva University), 8 p.m. Wednesday, Feb. 26 at 100 Elder St. Everyone is welcome. For information, call 633-3838.

Thursday, Feb. 27

NEW ISRAEL SPEAKER

Co-existence in Jerusalem: Myth or Reality, will be explored when **Avinoam Armoni,** director in Israel of the New Israel Fund, speaks at Holy Blossom Temple, 8 p.m. Thursday, Feb. 27. For further information, contact the NIF office, 340-0507.

DAVKA! A JEWISH CAFE

Davka, a Jewish Cafe, 585 Bloor St. W. at Markham, is open from 7:30 p.m. every Thursday. On Feb. 27, dancer **Ilana Kalef** and composer **Gidi Koren,** present the work of Israeli poet, **Yehuda Amichai.**

DOWNTOWN LUNCH LECTURE

If you work in downtown Toronto and want some cultural sustenance along with your lunch, the book committee, Jewish Federation of Greater Toronto, is offering a series of lectures. The first lecture, Out of the Ghetto Streets: Interpreting Canadian Jewish Literature, with **Prof. Michael Greenstein,** author of *Third Solitudes: Tradition and Discontinuity in Jewish Canadian Literature*, takes place 12:15 p.m. Thursday, Feb. 27 in the boardroom at the offices of **Goodman and Carr,** 200 King St. W., no. 2300. Beverages will be provided.

For more details, contact **Rachel Rosenberg,** 635-2883, ext. 151.

[Cont'd. on page 21]

TU B'SHEVAT

Tu b'Shevat was celebrated recently at all branches of Associated Hebrew Schools. Pictured here are Adin Schniffer and Ashley Ann Carr, members of a Hurwich Centre kindergarten class.

Organizations and People

What's New

[Cont'd. from page 20]

FOREST HILL LIBRARY FILMS

Films at Forest Hill Library, 700 Eglinton Ave. W., 1:30 p.m. Thursday, Feb. 20, include *A Leap of a Thousand Years* (1981) and *Dawn of the People* (1982).

AND WHAT ELSE IS NEW...

PUBLIC SPEAKING COMPETITION

The Canadian Zionist Federation Public Speaking Contest for Youth finals are slated for: ages 15-18 years, 10 a.m. Sunday, March 1, Beth Tzedec Synagogue, 1700 Bathurst St; ages 19-22 years, 7:30 p.m. Sunday, March 8, BAYT, 613 Clark Ave. Thornhill.

First prize in each category is an airline ticket to Israel. Runners-up will be awarded substantial cash prizes.

Prompted by the high standard set throughout the preliminary heats, the CZF is inviting ALL participants to attend and every one will receive a prize.

TEMPLE ISRAEL, LONDON

Temple Israel plans a congregational seder on the second night of Passover, Saturday, April 18. Cost will be approximately $20-$25 per person, less for children. To attend, call **Judi Stoller,** 668-0990 or **Janet Merrill,** 642-2203, no later than Friday, Feb. 21.

BEIT HALOCHEM MATZOH BALL

Get ready to kick up your heels at Beit Halochem Canada's Matzoh Ball, a masquerade party 8 p.m. Saturday, Feb. 29 in the Park Plaza Hotel. All proceeds go to Beit Halochem Canada, aid to disabled war veterans of Israel. For tickets, call the office, 630-4031 or **Orna,** 962-4807.

VOLUNTEER FOR WAGMAN STORE

Convenience store at the Wagman Centre needs polite, energetic volunteers to assist in stocking, serving, and handling cash. This is for either Thursday or Friday every week between 11 a.m. and 2 p.m. If interested, please call the volunteer department, 785-2850.

SCHOLAR-IN-RESIDENCE WEEKEND

Beth Tikvah Synagogue's Scholar-In-Residence Weekend with **Dr. Norman Stillman,** professor of history and Arabic, State University, Binghamton, is slated for Feb. 22-23, at 3080 Bayview Ave.

Shabbat morning services, 9 a.m., a luncheon following (cost $8) and Sunday brunch 9:45 a.m. (cost $5) will encompass Sephardi-Ashkenazi topics. Reservations are required for the luncheon and brunch. Call 221-3433.

SPEAK, READ, WRITE HEBREW

Keren Hatarbut Institute of Hebrew Studies, 788 Marlee Ave. is now accepting registraton for its courses. The promise is that beginners will speak, read and write Hebrew in 15 sessions.

All courses are under the supervision of **Joseph Klinger.** For consultation and registration, call him at 781-3571.

TJAD PARTY

Deadline is Friday, Feb. 28 to reserve seats for the great TJAD (Toronto Jewish Association of the Deaf) 10th anniversary celebration. - with hot buffet, entertainment, dancing, disc jockey, door prizes - 7:15 p.m.-1 a.m., Saturday, March 7, at Beth Emeth Synagogue, 100 Elder St.

Cost is $50 per couple, $30 single. To reserve, send a cheque payable to Toronto Jewish Association of the Deaf and mail to **Alan Cheifetz,** 755 York Mills Rd., Apt. 504b, Don Mills, Ont. M3B 1X4.

For more information, contact **Adam Arnold,** 864-1547 TDD or 1-800-267-6600 BRS.

SHAAREH HAIM ADULT EDUCATION

The Joys of Being Jewish, a series offered through Shaareh Haim adult education committee, continues with unit 5, Understanding Conservative Judaism, 8-9:30 p.m. Mondays, Feb. 24, March 2, 9, 16 at 9711 Bayview Ave., Richmond Hill. For cost and other details, call 884-3353.

DIABETES RESEARCH VOLUNTEERS

The clinical diabetes research unit at Mt. Sinai Hospital is recruiting volunteers to participate in several important research projects. Help us help you. If you have diabetes and are interested in obtaining more information, call 586-8778 ot 586-8776.

ARTISTS INVITED TO EXHIBIT

North York Public Library invites artists to submit their work for exhibition in nine library branches on a rotating monthly schedule, from October 1992 to May 1993.

Framed works in all media including photography will be considered. To submit work for consideration, call 395-5512, before March 15.

JEWISH FAMILY & CHILD SERVICE

Jewish Family and Child Service is offering the following workshops:

Losing a Parent As An Adult - by exploring and understanding the grief process, participants will move from acceptance to growth;

One Marriage-Two Religions - a group for engaged/married couples from different religions (begins March 3); and

Parenting: The Challenge of the '90s - groups for parenting teens, preschoolers, step-parenting and the older parent.

For information about registration and fees, call **Pat Lieberman,** 638-7800 ext. 215.

KIDNEY FOUNDATION

March is Kidney Month and The Kidney Foundation urgently needs volunteers for its door-to-door canvass. All funds raised will go toward supporting research into kidney disease, patient services and public education programs. If you can help, please call 445-0373.

CHABAD LUBAVITCH

Chabad Lubavitch of Southern Ontario and Chabad Lubavitch of Markham, have scheduled a number of absorbing and provocative programs for men, for women and for men and women together. To inquire further, call 731-7000.

AIDS COMMITTEE

The AIDS committee at Holy Blossom Temple wants to reach out to anyone in the Jewish community who has a loved one who is HIV positive or has AIDS. Any lover, friend, mother, father, brother, sister, husband, wife, cousin or grandparent is invited to call for support and direction from people who have walked in your shoes before. Call in confidence, **Cindy Hershon-Zackon,** 789-3291.

at the JCC

Call the JCC Singles Hotline 889-5101 for 24-hour taped information of events at the JCC and around the city.

North/East Valley branch offers adult duplicate bridge for members every Monday evening, 7:30-11 p.m. Cost is $3 per session. For more information call Nurit, 889-0813. Singles Connection, call Nurit for updated information on the lecture series and dances at the NE Valley.

Registration is underway for the Tic Tac Two program for 2-year-olds at the North Y. This begins October 1992 and runs for 30 weeks. For more information call **Bibi Goldberg,** 636-1880 ext. 250.

Point your feet in the direction of the Koffler Centre School of Dance, at the North Y branch, 4588 Bathurst St., and start dancing. Fun with learning and fitness is yours to enjoy. For a complete schedule of all children's, teens' and adults' dance classes and more detailed information about the school, call 631-5659.

Twentysomething Downtowners Club gets together for brunch and the theatre, Sunday, March 1. Meet 12:30 p.m. at the Bloor Y branch, 750 Spadina Ave. Deadline for reservations and payment is Feb. 27. For more information call **Luni,** 924-6211.

Bloor Y's Centrefest Art Show and Sale takes place Sunday, March 22. Organizers are looking for students and amateur artists to exhibit their work. Call 924-6211.

for seniors

Dr. Krys Conrad will talk about Facial Plastic Surgery at a meeting of **Beth Tikvah Friendship Group, 55 Plus,** 8 p.m. Sunday, Feb. 23 at the synagogue, 3080 Bayview Ave. Members $2, non-members $3.

Personnes agee! Adultes atteintes de handicaps physiques! Membres de la famille responsable des soins! Votre opinion est tres importante. Le gouvernement de l'Ontario veut s'assurer que le systeme de soins et services aux personnes francophones agees ou ayant un handicap, est complet et repond a vos besoins. Un rencontre publique se tiendra le 24 Fevrier a 19h30 a l'Edifice Macdonald, Queen's Park, 900 rue Bay, 2e etage, salle superior. Soyez prets a en parler. Pour renseignements ou assistance pour le transport: 327-8952.

Senior Adult Services, JCC North Y, invites you to join an all-inclusive five-day trip to Washington and Luray Caverns May 24-28. The trip includes transportation, four dinners, four breakfasts, theatre ticket, all admission fees taxes and gratuities, medical and cancellation insurance. Registration is now being accepted for the Catskills, July 16-23. This trip fills up quickly. For more details on both trips and to register, call **Teme Kernerman,** 636-1880, ext. 364.

Earl Bales Seniors Club holds a dance with a live band 7:30-10:30 p.m. Sunday, March 1 in the community centre. Members $3, non-members $4. A Purim Party and Dance is scheduled for 7-11 p.m., Sunday, March 8, in the community centre. Members $8, non-members $10. A trip to Holiday Inn, Niagara Falls, New York, (three days, two nights) is planned for March 24-26. Cost, including transportation, accommodation, breakfasts and dinners, is $175 per person, double occupancy. For more information on several upcoming trips as well as ongoing activities and courses, call 636-7856, Monday-Thursday, 9 a.m.-4 p.m.

A square dance troupe will perform 2 p.m. Thursday, Feb. 20 at the **Bloor Y branch JCC,** 750 Spadina Ave., Thursday, Feb. 20. Cost, $1, includes bagels and coffee.

LZA Seniors are already planning spring events. The first monthly luncheon is set for 11:30 a.m. Wednesday, April 1 at the Borochov Cultural Centre, 272 Codsell Ave. The traditional Third Seder, featuring the JCC Choir and guest soloist, is April 19 and many trips are planned. Social life continues from 11 a.m.-3 p.m. daily with cards, games and general entertainment. Light lunches are served.

At **Shaarei Shomayim Friendship Club,** 470 Glencairn Ave., reservations are being taken Wednesday mornings for various theatre outings. For details on these and ongoing programs, call **Lena,** 785-5773 or **Ruth,** 224-5923. As well, arrangements are being made for Art Park, cruises and the Catskills.

Remember the Golden Book to mark special occasions. Your donation goes to Laniado Hospital in Israel. Call **Dorothy Bloomfield,** 787-1526.

North York Community House, 3101 Bathurst St., in co-operation with the Institute of Chartered Accountants of Ontario, is offering a free income tax clinic. Those eligible are people with no dependents and income of $15,000 or below and people with dependents and income of $22,000 or below. Call 784-0920 now, for an appointment.

At the **Wagman Centre,** 55 Ameer Ave., there will be a social afternoon in the common room, 2:30-3:30 p.m., Sunday, Feb. 23. On Tuesday, Feb. 25, pianist **Nathan Rosen** entertains from 7:30-8:30 p.m. in the assembly room. The Minimal Vision Program for residents and members presents a session on Home Management with **Carol Kalachnik,** senior worker, CNIB.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

Dance to the exciting music of the Creative Band 7:30-10:30 p.m. Sunday, Feb. 23. Cost is $3.50 members, $4 non-members.

Etrog, an Israeli cultural club for Hebrew-speaking older adults, meets every Tuesday at 7 p.m. For information, call **Helen Issenberg,** 225-2112.

About People

ORT HONORS TUTZI SEGUIN

Multi-faceted artist **Tutzi Seguin,** an active supporter of ORT (Organization for Rehabilitation Through Training) and a VIP member of Givatayim chapter, has been honored on her 80th birthday with a generous scholarship in her name, donated by her many friends and members of ORT.

Tutzi Seguin

YOUNG JUDAEA DIRECTOR

Risa Epstein-Gamliel has been appointed executive director of Canadian Young Judaea. She brings many years of experience in the youth movement and its summer camps and was program director of Camp Biluim Canada, the National Leadership Institute.

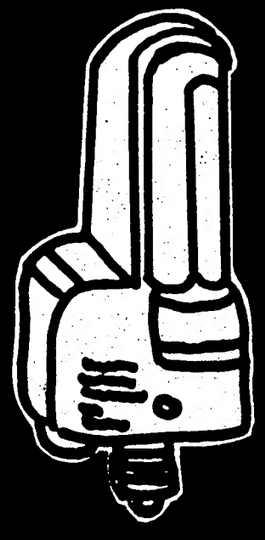
From 1984-86, Risa was national program director of Young Judaea, initiating activities for juniors ages 8-13. She also wrote and edited the *Mini-Mag* publication.

An Honors English graduate from York University, she lived for several years in Israel.

Among her numerous activities, Risa will be chairing Canadian Young Judaea's 75th anniversary special celebration in November.

MUSICAL SOIREE

Canadian Friends of Ezrath Nashim-Herzog Hospital in Jerusalem sponsored a musical soiree featuring the Rembrandt Trio, at the home of Julia and Henry Koschitzky. The event was a preview of the Gala Benefit Concert to be held March 14 at Shaarei Shomayim Synagogue. Seen here are (from left) Julia Koschitzky, Beverly Minuk, Hindy Hirt, Renee Rubinstein, Janice Segal.



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Organizations and People

Child survivors conference set

TORONTO –

The fifth annual international convention of Holocaust child survivors will be held in Israel, Apr. 27 to May 6.

The program includes an erev Yom Hashoah ceremony in the Knesset, following a tour around Jerusalem during the day. On Yom Hashoah the delegates will visit the children's pavilion at Yad Vashem known as the Valley of the Lost Communities, and participate in the official lighting ceremony.

There will be a day trip to Masada and the Dead Sea with a visit to an absorption centre for Russian and Ethiopian olim at Beersheva.

A plenary session with workshops and exhibits will be the highlight on May 2 which is also left open for a visit to the Western Wall.

A bus trip to the Galilee, a boat ride on the Sea of Galilee and overnight on a kibbutz make up the second last day of the tour. The last day will be spent visiting a kibbutz, the cities of Haifa and Akko and the Museum of the Diaspora in Tel Aviv.

Further information from the convention office, P.O. Box 518, Wall Street Station, New York, N.Y. 10268-0518.

Long-term care focus of meetings

TORONTO –

A series of public meetings will be held on March 3 and 12 at Baycrest Centre for Geriatric Care to examine the Ontario government's proposal to redirect long-term health care in the province.

In a public consultation paper released in October 1991, the government proposed improving long-term care services to keep the elderly and disabled in the community as long as possible and increasing support for those who must care for them. At the same time, the government announced plans to overhaul a "fragmented" long-term care system that suffers "regional disparities" by streamlining services and introducing province-wide eligibility, service and funding standards.

To address concerns posed by the proposals, the government has initiated a province-wide consultation process with long-term care recipients and providers.

For more information on the time and place of Baycrest meetings, call 789-5131, ext. 2645. Copies of the government's long-term care consultation paper and brochures can be ordered by calling 325-9660 or 325-9661.

Member Services Co-ordinator

National Jewish Women's Volunteer organization seeks a dynamic self-starter to assume professional responsibilities in the area of membership, program services and public relations.

The successful candidate will possess superior interpersonal and written skills. Experience in working with volunteers in the Jewish community is necessary. Proven ability to build membership is required. Some travel is required. Location: Toronto.

Please forward resume to: **Executive Director, 638A Sheppard Avenue West, Suite 210, Downsview, Ont. M3H 2S1 or Fax 630-9319.**

SINGLES EVENTS

Singles Events is an advertising feature of The Canadian Jewish News. ***Deadline is Monday, 5:00 p.m., 10 days preceding issue date.*** *For rates or to place an ad, please call Alan at 422-2528.*

Metro Toronto Singles and Tower Travel presents our 2nd annual **Singles Rendezvous in Israel**. March 25-April 8. Meet singles from around the world. For information **222-7111**. 8794

"It's Tax Time!" Learn how to save tax dollars at the **JCC North/East Valley's** seminar on personal tax planning tips. Come out to hear **Shelley Levine**, Tax Partner at Peat, Marwick, Thorne speak on Thursday, February 27 at 8:00pm. 7015 Leslie Street. Admission is $2.00. Coffee and light refreshments served. Call 889-0813 for more information. 8834

Coming soon.... The Party. Singles beat those winter blues!! And party till you drop!! At: Studebakers, 150 Pearl Street. Sunday, March 1st. 8:00pm. Cover $12.00. Incredible door prizes. Sponsored by Na'amat Canada, proceeds to childcare and education in Israel. For information call 636-5425. 8771

Uptown Singles. Food, fun, frolic and lots of libation! Marvelous people, great ambience. Find out why we're Toronto's newest most successful group. February 22. 8:00pm. $15.00. 882-5700. 8783

Beat The Blues!!!
Evan Landis
Invites You To
Party
All Night Long
At
"Remy's"
115 Yorkville Avenue, Toronto
Thursday, February 27th, From 8:30pm
Toll, $9.00 at the door
8770

Atideynu Lodge (20's and 30's) presents **Winter Wonderland Dance**on Saturday, February 22nd, 1992. 8:30pm. 15 Hove Street. Admission members $4.00, non-members $8.00. Free munchies, cash bar, door prizes and complimentary hot chocolate. So wear your kookiest hat, scarf and gloves and come join the fun! Contact Shari, 222-0272. 8464

Metro Toronto Singles presents Singles Night at **Salute'** (4950 Yonge Street, in the Madison Centre, north of Sheppard Avenue). Sunday, February 23. 8:00pm. First 25 ladies half-price. Cover $10.00. For information **222-7111**. 8793

Jewish Community Centre of Toronto, Bloor "Y" Branch **Twentysomething (24-35 years) Downtowners Club**. Join us for **"Brunch and The Theatre"** on Sunday, March 1st. 12:30pm. Meet at 750 Spadina Avenue. Cost $20.00. Reservations by Thursday, February 27. For more information call Luni at 924-6211. 8814

The Jewish Connection, Toronto's largest video introduction service, invites ages 20-30 to an **Open House** on Sunday, February 23rd, 12-4pm and invites ages 55 and over to an **Open House** on Tuesday, February 25th, 12-4pm. 5505 Yonge Street (2 blocks south of Finch). 512-8124. Come see what we're all about. 8691

Mayfair West Racquet Club (Chesswood/Sheppard) is having its next singles party Saturday, February 29th. The action begins at 7:00pm with a tennis round robin, and a dance following at 10:00pm. The cost for the tennis and dance is $20.00 for non-members, and $15.00 for Mayfair members. The cost is $9.00 after 10:00pm for the dance. Reservations are a must for tennis. Call Marcia at 638-1010. 8575

Adath Israel Singles (Ages 30-50) is having an **Oneg Shabbat** on Friday, February 28, 1992 at 8:00pm at the Synagogue. Shabbat services followed by a discussion on "Major Jewish Community Issues of the 90's- Politics, Education and Confrontation" led by Bernie M. Farber, Associate Director, Community Relations, Canadian Jewish Congress. 8785

Atideynu Lodge (20's and 30's) presents our first annual **Open House** on Sunday, March 1st. 2:00pm. 15 Hove Street. Free refreshments. No admission charge. Contact Shari, 222-0272. 8465

Toronto's Orthodox Singles Inc. presents a **Post-Purim Toronto Shabbaton** (Clanton Park Congregation). March 20-22. Ages 25-45. Call Sharon Ganz 785-0761, Ruth Balofsky 764-5833. 8681

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Water seen as key in Mideast

By
FRANCES KRAFT

TORONTO —

Southern Lebanon is more important to Israel in terms of water than in terms of security, maintains University of Toronto geography instructor Hussein Amery, who spoke recently at an event sponsored by the York Arab Students Association (YASA) for Lebanon Day at York University.

As far back as 1919, said Amery, the World Zionist Organization was "well aware of the scarcity of water and lobbied to broaden the borders of the frontiers of Palestine" to include most of south Lebanon's Litani River.

Reasons that Israel needs more water, said Amery, include Israel's emphasis on agriculture, which accounts for 78 percent of the water used there. "Ben-Gurion wanted to make the desert bloom," said Amery, "without considering the immense environmental costs. Israeli crops such as avocado, citrus and cotton are water-intensive," said Amery. He also cited recreation facilities such as parks and swimming pools, along with the influx of new olim, as major factors.

The Litani River, in Lebanon's southern zone, is significant for a number of reasons, said Amery, among them its proximity to the Jordan River and its low level of salinity relative to the Jordan.

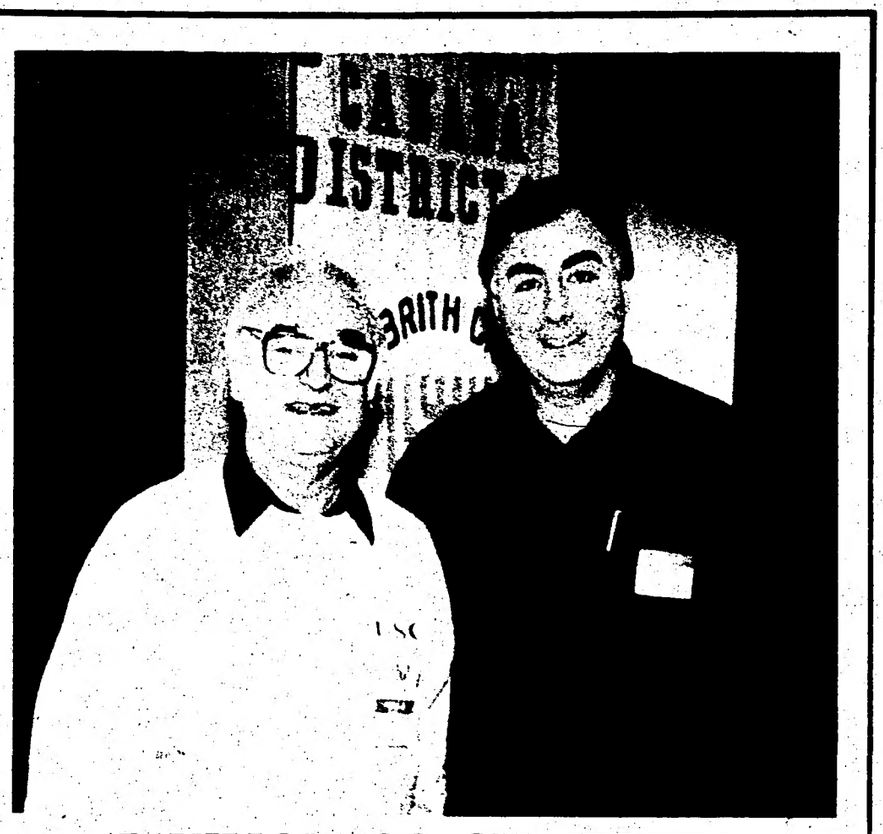
"Diverting even part of the Litani would seriously challenge and perhaps stifle the Lebanese government's efforts to rebuild the country after the ravages of war," said Amery.

Other options for Israel might be bringing in water by tanker from elsewhere or desalinating water from the Jordan and/or the Mediterranean, although both solutions would be very expensive to implement. Amery said that he has suggested water banks to save water when it is more plentiful to use in dry years to come.

In a question and answer session following the talk, Amery was asked whether there was enough water for both countries. "The way the two countries are consuming water, there is no way," he answered.

One student, a Lebanese, asked: "Why do we attack the Israelis and not other governments that have interests in Lebanon?" Amery's answer was that the issue is not Israel, but rather water, specifically the water of the Litani River, which is within the security zone in question, immediately north of Israel. "Water is too important a resource to sacrifice," Amery said.

As for Israel's security, "the security concerns are probably there," Amery conceded. It was also pointed out that Lebanon, as well as Israel, has reason to be concerned about security.



PAVILION CO-CHAIRMEN

Monty Mazin (left), chairman of Global Ed-Med Supplies, and B'nai Brith Community Volunteer chairman Michael Kates will serve as co-chairmen of the 1992 Jerusalem Pavilion at the annual Metro International Caravan, which runs from June 20-27. The 1992 pavilion will be a joint project of B'nai Brith's community volunteer service network and the Israel affairs committee.

Islamic, Jewish history tied

By
RANDI DRUZIN

TORONTO —

Arabs and Jews can learn from an era in history in which they lived together in peace, said historian Todd Lawson, discussing the connected histories of both peoples during a recent lecture at Beth Tikvah synagogue.

"It would serve us well to reflect on... the historical and spiritual life of both communities," he said, suggesting a way to approach current hostilities between Arabs and Jews.

Lawson, a professor of Islamic Studies at the University of Toronto, noted that Islam and Judaism are closely linked, and that, during the time of Mohammed, Muslims and Jews coexisted peacefully.

Lawson explained that Islam, like Judaism, is based on a "simple idea" whose central vision is the "oneness of God." He also said that the Koran idolizes Moses as a great prophet, and that Muslims regard Abraham as "the archetypal Muslim."

When Mohammed immigrated to Medina in 622 C.E., his relations with the local Jewish community "started off on a very positive note," said Lawson. At that time, Mohammed, who expected the Jews to accept him as a prophet, introduced the Constitution of Medina — a document which Lawson refers to as "a model of pluralism", because it defined a society in which "no group is short changed."

Relations between Muslims and the Jews were so good at the time, said Lawson, that Mohammed chose Jerusalem as the direction to be faced in prayer.

Relations between Muslims and Jews soured a few years later, however, when the Jews of Medina, having steadfastly refused to accept Mohammed as a prophet, joined his enemies in Mecca. In response, Mohammed angrily drove the Jews from the city and organized a purely Islamic society in which Moslems faced Mecca, instead of Jerusalem, when praying.

Though their period of peaceful coexistence was short-lived, Lawson said he is heartened by the fact that Koran "venerates" Jews as protectors of monotheism, and that Jews and Moslems still share much in common, including dietary laws.

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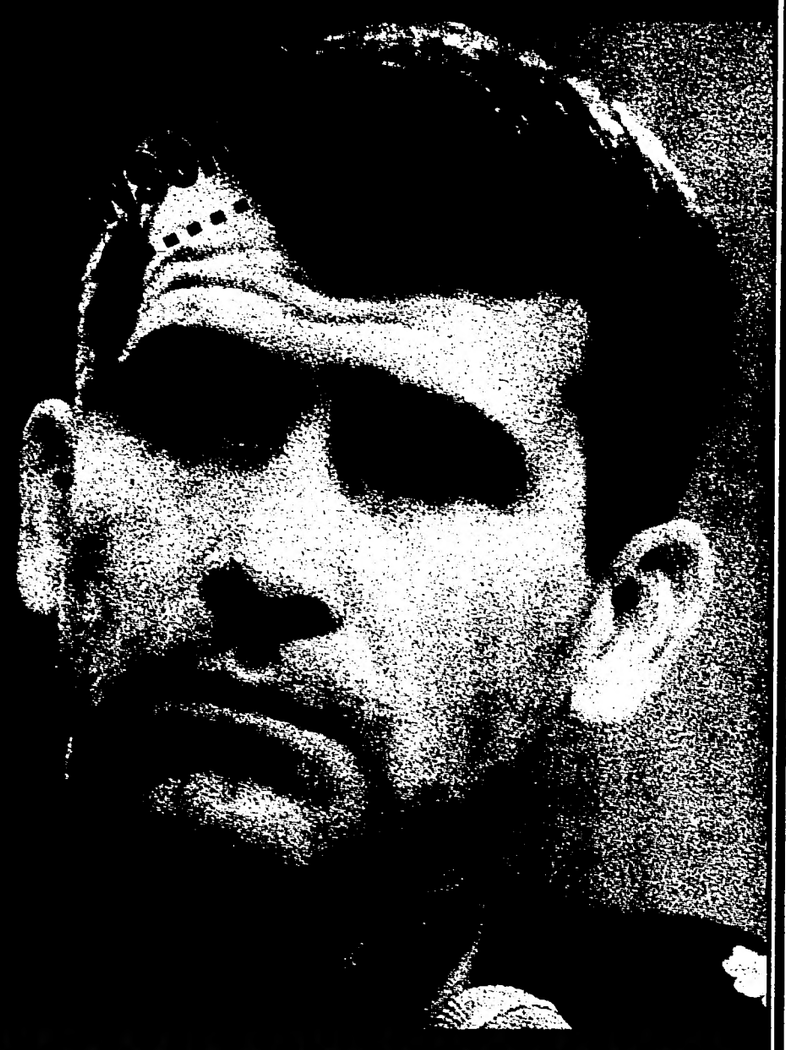

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Organizations and People

CHAT reunion set for Feb. 29

By
CYNTHIA GASNER

TORONTO —
Graduates, spouses, friends and teachers will be on hand on Saturday evening, Feb. 29 when the CHAT (Community Hebrew Academy of Toronto) Alumni Association will hold a "Come As You Were" reunion in the CHAT gym at 200 Wilmington Ave.

This is the first all-graduates reunion since the CHAT board of directors approved the establishment of an alumni association two years ago.

A small steering committee of graduates, from the first graduating class to the present, has planned and carried out a number of activities for CHAT graduates and for students presently enrolled at the school. Howard Shore ('83) is the chairman of the Alumni Association.

Alumni co-ordinator, Marilyn Cohen, says that one of the first tasks of the alumni steering committee was to locate all the alumni going back to the first graduating class in 1965.

"It has taken us 15 months, but to date, we have found more than 95 percent of our alumni," says Cohen.

Cohen notes that the alumni association has already played a role in fundraising for the school. "It serves as a vital supportive link between the graduates and the current student population."

Graduates return to CHAT to speak to the students. Recently, Major Michael Lootsteen, a graduate of the class of '79 and now a laywer with the Israel Defence Force in Judea and Samaria, spoke to the students at the school.

Graduates also serve as resource people at special programs, coach sports teams and recently they held a workshop on Israel and the Media (See page 29).

At the reunion on Feb. 29, a disc jockey will play music from different decades and memorabilia, pictures and old year books will be on display to enhance the memories of yesteryear.

To top off the evening, the committee has refreshments and prizes lined up — all for $10 a person in advance and $15 at the door.

For more information on the CHAT Alumni Association or the reunion, call (416) 636-4755 or fax (416) 636-7717.

Members of the CHAT Alumni Association (Community Hebrew Academy of Toronto) meet to plan the all-graduates reunion on Feb. 29. From left, Earl Schwartz (1966), Sharon Sussman-Wurman (1979), Sherry (Leibl) Pink (1984), and Naomi Cohen (1991).

Pressures on teens today pale in comparison to Holocaust survivors

Student Voice

By
MIRIT ELIRAZ

TORONTO —
For 10 days during the month of November, Newtonbrook Secondary School had the honor of displaying a collection of Simon Wiesenthal posters as part of a Holocaust Education Awareness Week. In addition to the posters exhibited in the library, 14 speakers and a selection of videos were made available to teachers wishing to educate their classes on the Holocaust.

The display was initiated by several speakers who took the floor to explain the purpose of the program. One speaker, Gerda Frieberg, discussed not only the school event, but also her personal experience in a Nazi death camp.

I am usually reluctant to devote my time to volunteer for activities, but because I feel so strongly about Holocaust education, I decided to take on this responsibility. The moment Frieberg began to speak of her horrifying experience, I felt quite ashamed for having hesitated for even a moment to realize the importance of my participation in this exhibition. I had been concerned about my own school pressures, as had many of the other volunteers, but listening to what the Jews endured during the Holocaust firsthand, I felt very small. As Frieberg spoke, and the skeletal shadows of children with haunting eyes stared imploringly from the wall seemed to tell us to listen to what she was saying, I couldn't help but feel angry and resentful at what had happened.

But when she went on to describe with venom the continued activities of neo-Nazi groups and skinheads all over the world today, a shiver went down my spine as my own face replaced that of one of the children in the posters. My feelings then changed entirely. I was determined to make others understand the danger I had been made to see. The danger of apathy.

When my turn came to direct students through the display, I wanted to tell them all about the Holocaust; I wanted them to respond and react with the same emotional force I had. I hoped they were looking into the eyes of those children in the posters and making real resolutions never to let children know such suffering again.

The reason for holding such an exhibition is obvious to anyone who saw it, and certainly to those who experienced, as many of the speakers did, the realities behind it. The mistakes of the past cannot be allowed to repeat themselves; the future can never be entirely secure if we allow ourselves to forget the lessons learned in those ordeals. We must use that knowledge to prevent another Holocaust from taking place.

Mirit Eliraz is an OAC student at Newtonbrook Secondary School. She is currently completing courses in English, history and French, and plans to go on to study English literature at the University of Toronto. She hopes to become a writer.

BBYO reunion draws over 500

TORONTO —
B'nai Brith Youth Organization's recent Alumni Reunion has been declared a huge success with more than 500 guests in attendance. BBYO board chairman, Mark Silverstein said, "It was wonderful to see so many old friends reunite and marvel in the good old days at BBYO. It made all of those months of planning worthwhile."

Welcoming alumni from as far back as the 1930s, were actor and Reunion MC Harvey Atkin; CTV personality Shirley Solomon; former International B'nai Brith girls president, Jacque Altman; well-known Lorac Chapter alumnus Tom Lobel and International BBYO director, Sam Fisher.

B'nai Brith Canada withdrew its financial support of the youth organization in December, 1980. BBYO is the largest Jewish youth group in the world, catering to high school age youth.

Tax deductible alumni memberships are still available and donations are being accepted.

For more information please contact: Miriam Pilc, Interim Regional Director, BBYO, Lake Ontario Region (416) 635-9411.

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City of Toronto

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Every year Toronto City Council advertises for applicants from the public and appoints citizens to various committees boards and commissions that make decisions on a variety of matters, such as the management of public facilities, the physical layout of the City, and the development of community services. These appointments give Torontonians—from a variety of backgrounds a chance to volunteer their skills to help run the City.

City Council wishes to ensure that its committees, boards and commissions reflect the diverse nature of Toronto's population and invites all residents to consider this opportunity. Applications from women, people with disabilities, native peoples, and racial and ethnic minorities are especially encouraged.

The City of Toronto's procedure requires that anyone interested in appointment, other than incumbents, MUST attend an introduction seminar relating to the agency of interest, where application forms will be available. The dates of the seminars are listed below for those agencies for which appointment must be made at this time.

An Introduction Seminar for the following agencies will be held on **Monday, March 2, 1992,** in the Council Chamber, City Hall, at the times shown.

Agency	Time	No. of Vacancies
Toronto Atmospheric Fund Steering Committee (Term of Council)	7:00 p.m.	4
City of Toronto Economic Development Corporation (TEDCO) (Term of Council)	8:00 p.m.	8
Housing Standards Appeal Committee (3 year term)	9:00 p.m.	6 (3 tenant representatives) (3 owner representatives)

An Introduction Seminar for the following agencies will be held on **Tuesday, March 3, 1992,** in the Council Chamber, City Hall, at the times shown.

Toronto District Heating Corporation (Term of Council)	7:00 p.m.	1*
Assessment Reform Working Group (Term of Council)	8:00 p.m.	8 (representing residents)

An Introduction Seminar for the following agencies will be held on **Wednesday, March 4, 1992,** in the Council Chamber, City Hall, at the times shown.

Economic Development Committee (Term of Council)	7:00 p.m.	2 (representing business)
Book Awards Selection Committee (2 year term)	8:00 p.m.	3

*City Council shall appoint one representative of a user of steam purchased from the Toronto District Heating Corporation, other than Hospitals, City, University or Province as those entities are defined in the Toronto District Heating Corporation Act, 1980.

The Nominating Committee of City Council will recommend qualified candidates for these positions. **Only residents or ratepayers of the City of Toronto are eligible. Attendance at the introduction seminar relating to the agency of interest is a pre-condition to applying for appointment.**

If you have any questions regarding application procedures, you may call 392-0476. TDD Users call 392-7354.

At opening ceremony of the Toronto Na'amat Vocational High School in Hadera, Israel, Louise Cornblum, campaign chairman (centre) and Lorraine Levene, Na'amat Toronto director, cut ribbon as Masha Lubelsky, secretary general of Na'amat Israel looks on. (Centre background is Murray Cornblum.)

Toronto Na'amat opens new school

HADERA, Israel —

A dream that was conceived in Toronto more than three years ago has become a reality. The Na'amat Toronto Canada Vocational High School in Hadera, Israel, was officially dedicated on Jan. 7.

The ceremony took place in the new school amphitheatre, which accommodated nearly 200 people. Dais guests included Masha Lubelsky, secretary general of Na'amat, Mordecai Kostelitz, deputy mayor of Hadera, and, from Toronto, Louise Cornblum, Hadera campaign chairman and Lorraine Levene, executive director.

Among the audience were many political and organizational dignitaries and a number of Na'amat Canada members who reside or were visiting in Israel.

Students had been working for weeks to prepare an impressive stage backdrop which depicted, in three dimensions, the front facade of the school. Their performance, which involved more than thrity students, included dance, songs and poetry. Costumes had all been made in the school fashion studios.

None of this would have been surprising had these been ordinary high school students. But Hadera students are different. Before enrolling there, many had dropped out of school and were living on the street, earning money any way they could.

A significant number of these were already, at 14, involved in lives of crime, drugs, prostitution. Those who were still within the regular school system were failing dismally.

All of these students had been stigmatized as incapable and unintelligent. Toronto Na'amat's school has proven that they are neither.

The school's principal, Abraham Hadad, explained its success. "Often, for these teenagers from deprived backgrounds, problems at home or an absence of pre-school stimulation have created a disadvantage that they were unable to overcome. In this school, classes are small, with no more than 18 students. Individual instruction, given by concerned and loving staff members, enables the students to gain self confidence and achieve at levels beyond their expectations."

There are now 270 students in the school, an increase of nearly 100 over the old building that it replaced. The three-storey structure accommodates classrooms, a hairdressing salon, fashion design studios, a computer room, a secretarial department, a library, and an entire darkroom and technical wing devoted to photographic studies.

The students love their new school. The wall-to-wall windows, bright white-and-yellow color scheme, and the entire atmosphere created by an architecturally unique and attractive building have accomplished what was intended by those who planned it.

The children feel that someone cares. It gives them dignity and self respect. There is no longer the feeling of degradation experienced by students who had to attend school in the old, decrepit building. Instead, there is competition for available space.

NCSY to administer Wintrob scholarship

TORONTO —

National Conference of Synagogue Youth (NCSY) has announced that they will be administering the Philip Wintrob Memorial Israel Torah Scholarship.

The scholarship is available through the generosity of Ralph and Kitty Wintrob, in memory of their son, Philip, who died in a car accident in May, 1987.

Philip, the co-youth director of Shaarei Shomayim at the time of his death, "is remembered by his family and friends as a great lover of Israel and a passionate youth director dedicated to instilling the values of Jewish life to youth of all ages," says Rabbi Nosson Westreich, executive director of NCSY in Toronto.

Interested students must write a 500 word essay on "Why I want to study in Israel," and must demonstrate their commitment to Jewish youth, and a willingness upon their return from Israel to work on behalf of youth.

Applications must be submitted by April 30 to NCSY, 3524 Bathurst St., Toronto, M6A 2C6. The scholarship will be presented at the regional NCSY convention, to be held May 21-24 in the Laurentians.

For more information, contact Rabbi Westreich, (416)782-4426.

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Organizations and People

Prager, Schochet square off over conversion

By
LEILA SPEISMAN

TORONTO —

If we don't offer Judaism to the unaffiliated non-Jew, others will offer him alternatives, such as Communism, Naziism or cults, and that will inevitably be bad for us, says lecturer, broadcaster and writer Dennis Prager.

Acceptance of Torah is a rational logical commitment, the best way of life for a Jew, and totally unnecessary for the non-Jew, counters Rabbi Immanuel Schochet, spiritual leader of the Kielcer Congregation and professsor of philosophy at Humber College.

The two faced off at a debate entitled Should Jews seek converts? held recently at Shaarei Shomayim Synagogue The program was one of a series sponsored by the New Leadership of the Canadian Friends of the Hebrew University.

Prager emphasized that he was not supporting canvassing door-to-door for converts, or breaking up church services. Rather, he believes that many non-Jews are searching for spiritual fulfilment, and should be offered the option of Judaism.

Chabad, he noted, encourages the observance by non-Jews of the seven Noahide laws, basic laws of morality including such moral imperatives as justice, sexual purity, and the prohibition of idolatry.

This is not enough, he said, questioning why "Orthodoxy thinks Judaism is beautiful for Jews, and doesn't realize that non-Jews want more religion than laws about incest."

We live in an insular world, indeed, Prager said, if we dwell on the number of those returning to observance.

"Certainly there are some baalei teshuvah. But in Vancouver 60 percent of its Jews have intermarried."

He quoted Leo Baeck, the Reform scholar, himself a Holocaust survivor, that if every German family had had a Jewish member, there would have been no Holocaust.

"Those who helped Jews usually had had intimate relations with Jewish Jews; that is, not assimilated ones," said Prager.

In the past, Prager said, quoting from Josephus and talmudic sources, Jews did indeed seek converts. We should return to that practice, he said, adding "we will change the world if we give Torah to it."

Religion, Rabbi Schochet said, is "not something we find in a supermarket display."

Religion means truth, he said, and is not a convenient vehicle to achieve some other goal.

The only convert who should be welcomed, he affirmed, is one who through completely logical, rational means "comes with the profound conviction, prepared to wholly submit to the will of G-d."

Judaism is a rational religion, he said, noting that "the whole nation stood at Sinai. We don't have to take it on faith."

Proselytizing, he said, is the height of arrogance and chauvinism, in no way different or less racist than Naziism.

He disputed Prager's claims of proselytizing by Jews in the past, saying that there is a profound difference between welcoming those who voluntarily come to you and actively seeking out converts.

Prager objected that Rabbi Schochet was being exclusionary.

"If I have a life preserver, and someone is sinking, I don't have the right not to give it to him," said Prager.

Rabbi Schochet noted that penicillin is a life preserver too, but if you are allergic to it, it will kill you.

Offering Judaism as an alternative to an unsatisfactory or empty life is an oversimplification, Rabbi Schochet said.

"G-d, moral values and a moral life are not only Jewish."

By the final rebuttals, tempers were heating up.

Prager asserted that it is foolish to say people shouldn't leave their backgrounds, when most, he said, don't have a background at all.

He accused the Orthodox of concentrating on minutae of which cookies are treif, rather than on making the world kosher.

Rabbi Schochet called Prager's "ridicule of Orthodoxy" a red herring.

Facade of old Mount Sinai to be saved

By
BILL GLADSTONE

TORONTO —

Although most of the old Mount Sinai Hospital on Yorkville Avenue is gone, a prominent architectural firm has agreed to restore the only wing of the hospital still standing.

The wing, built as an addition around 1928, was used as a nursing home after Mount Sinai moved to its present location on University Avenue in the early 1950s. Forlorn and boarded up, it has not been used since the nursing home closed some years ago.

Along with the ruins of the old hospital, it is part of what Brian Andrew, a design partner in the Toronto architectural firm Webb Zerafa Menkes Housden, calls "a large hole in the fabric of Yorkville Avenue."

The company, whose accomplishments include Hazelton Lanes, Cumberland Court, Scotia Plaza and the CN Tower, has agreed to restore the facade of the old building as part of a much larger proposed redevelopment of the Yorkville-Scollard streetscape.

About a decade ago, the Toronto Historical Board (THB) designated the building as historically significant. "At that time, the owner wanted to demolish it," explains outgoing THB member Bill Greer. "We fought for the city to recognize it as an historical site, as the first separate Jewish hospital in the city of Toronto." City council accepted the recommendation.

Painted a cream color, the facade features wrought-iron railings, large handsome windows and pilasters emblazoned with the Star of David.

City landmarks

According to Jane Beercroft, president of the Community History Project, an organization concerned with preserving city landmarks, the facade of the old Mount Sinai bears the only visible suggestion of a Jewish presence anywhere within the area bounded by Yonge, Ossington, Bloor and St. Clair streets.

"The facade is very important to us and we want to make sure it is preserved with complete authenticity," she says.

Beercroft says the facade is an important reminder of the "terrible bigotry" that Jews once faced in Toronto.

The Community History Project is seeking old photographs of the hospital that may aid the restoration. "We want to give copies of the photos to the Toronto Historical Board and to the architect, so restoration proceeds as it should, with as much fidelity to the original as possible," says Beercroft.

Anyone with good detailed photographs of the old Mount Sinai is requested to phone Beercroft at the Community History Project, 515-7546.

Series designed to help women

TORONTO —

A woman with closely cropped hair grabbed and twisted the arm of a woman nearby, jerking it sharply behind her back as a group of 40 women watched.

The act was a Wen-Do demonstration that recently took place at the Lipa Green building. It was the first of a three-part series called Redefining the Rules of the Game — A Response to Violence Against Women.

The workshops are being sponsored by the social and political action committee of the Jewish Women's Federation (JWF), which is part of the Jewish Federation of Greater Toronto. The committee is chaired by Jill Goldberg Reitman and Maxine Granovsky.

The first workshop, Self-Protection, featured Debbie Parent, a self-defence instructor for women who is a counsellor at the Rape Crisis Centre. The program was chaired by Barbara Fogler and Gaye Lefebvre.

Parent answered questions about self-defence and gave demonstrations of Wen-Do in various situations where self-protection might mean the difference between life and death. Literature, including newspaper clippings and Wen-Do course outlines, was distributed at the session.

Develop programs

"One of our goals is to encourage JWF organizations to take on the projects that we are presenting," says Judy Noyek, current president of JWF. The organization is hoping that representatives of other women's groups will develop these programs within their own organizations.

The next workshop, Sexual Harassment, is scheduled for Feb. 26, at 7:30 p.m. Bina Feldman, a communications consultant, will moderate the session. Anita Dahlin, spokesman for the Ontario Human Rights Commission, Dale Hall, a sexual harassment officer at York University, Howard Levitt, an attorney who specializes in human rights, and Etta Wharton, director of the employment equity division at Ontario Hydro, will explore various aspects of sexual harassment.

The value of Women's Work, which is the final workshop of the series, will be held on March 26, at 7:30 p.m. with Dr. Rachel Schlesinger, associate professor in the Department of Social Sciences at York University, and Rabbi Elyse Goldstein, director of Kolel: A Centre for Liberal Jewish Learning, will discuss society's value of women's work in and outside the home. They will explore other issues that affect Jewish women.

All sessions will be held on the fourth floor of the Lipa Green building. Admission is $5 per workshop.

For more information and reservations, contact Glenda Gomperts at 635-2883, ext. 135.

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Organizations and People

Rabbi Ben Baruch makes leap from IDF tank to principal

By
LEILA SPEISMAN

TORONTO —
From an IDF tank to a yeshiva in Israel to a Bnei Akiva high school in Toronto to a supplementary school in the same city seems like a series of big jumps.

But Rabbi Moshe Ben Baruch, new principal of United Congregational Schools, couldn't be happier.

"The great number of our students are highly receptive. To see little kids praying (with such feeling) is amazing."

Rabbi Ben Baruch acknowledges that there is "a great sense of urgency" in a supplementary school, because it has to instill so much knowledge and inspiration in such a relatively short time.

However, he said, "that is a great stimulus to creativity. We are constantly challenged to achieve more and more."

He feels that the main goal of a supplementary school "is to develop warm feelings towards educators and what they represent. The student must feel good with what he is getting at school, with the material and especially with the teacher.

"If he thinks of the time spent on Hebrew education with a warm feeling, half of our job is already done."

The rabbi goes to every classroom on a regular basis, teaching and taking kids out for remediation or enrichment.

As well, a special feature on Sundays is the rabbi's giving a "scenic view" of the parsha hashavua (the Torah portion of the week).

Rabbi Ben Baruch has great plans for the close to 600 students attending the school.

He wants to build classes to cater to children who want a more intense knowledge of Hebrew and Judaic studies.

Rabbi Moshe Ben Baruch

In fact, he has just gotten permission, from the board and parents, to divide the grade 3 and 4 classes into different levels, to better serve the differing needs of the students.

This will be extended to the entire school in the fall, he said.

Also, students who complete two years in the school's high school will get a four-week "study and fun tour" to Israel.

Rabbi Ben Baruch sees a future for afternoon schools, in spite of the proliferation and increased poularity of day schools.

"Afternoon schools and day schools are not in competition. Parents are not choosing day schools, or pulling children out of them, because afternoon schools are here."

Especially if the economic situation continues to be as harsh as it is, he believes, the afternoon school will be available to provide a challenging alternative education.

Rabbi Ben Baruch came to Israel from Germany at the age of 2, and spent his childhood in Tel Aviv and Bnei Brak.

The experience of living in towns that epitomize the dichotomy in Jewish life — the secular-as-opposed to the ultra-religious "made me know why I don't like either one."

Kfar HaRoeh, the religious high school he attended, "represented the true spirit of Zionism, both as a religious dream and a reality."

After army service, where he served in the tank corps, he attended yeshiva, and graduated from Bar-Ilan University. He received smicha, rabbinic ordination, from the chief rabbinate of Tel Aviv and the Chief Rabbi of the Israeli army.

In 1983, he also served as chaplain to the paratroopers, for which he had to learn how to parachute.

He has had several episodes of shlichut, including stints at CHAT and Ner Israel in Toronto, as director of Hebrew and Jewish education in Dublin, Ireland, and most recently as vice-principal of Yeshivat Or Chaim.

He and his wife Frieda, who teaches at Ulpanot Orot girls' School, have five children and two grandchildren.

Somewhat wistfully, Rabbi Ben Baruch noted that "even though people at all schools are working with such dedication, one good trip to Israel can accomplish so much" in terms of commitment to and understanding of Jewish values.

Correction

A story in *The CJN*'s Feb. 13 edition on A Time for Me, a program developed jointly by four Metro Jewish social service agencies for seniors and their concerns, omitted mention of one of the program's sponsors, Jewish Family & Child Service.

A FIRST FOR SCHOOL

Beth Sholom Mildred Arnoff Memorial Hebrew School held its first Annual Tu B'Shevat Seder on Sunday, Jan. 19 at which 130 people attended. Reading from the Haggadah Shel Tu B'Shevat are students Errol Potok and Sarah Yaffe. Also in photo are JNF guest speaker, Col. Israel Ben Haim and Principal Ziona Rubinsztejn who conducted the seder. The school holds many different activities throughout the year and welcomes any enquiries for new students for 1992-93 year.

Vancouver school launched

By
MAURICE LUCOW

PARKSVILLE, B.C. —
Nineteen students from nine families are attending the Sunday school, launched by the Central Vancouver Island Jewish Community in November.

The community association covers a number of towns about 120-160 kilometres (75-100 miles) north of Victoria.

According to a newsletter issued by Arlene Ackerman, one of the school's organizers, classes are held every second Sunday for two hours in rented quarters in the Seventh Day Adventist School.

The curriculum covers Jewish holidays, Jewish songs and dances, Hebrew, Bible study, Jewish history and Jewish traditions.

"The focus of these classes," says Ackerman, a former Torontonian, "is to provide families with a positive, fun and informative two hours. We want the children to have enough information about their Jewish heritage so that they will recognize and understand what goes on in the synagogue, and feel at home at any Jewish summer camp."

Adds Ackerman: "We hope to instill a sense of pride and dignity towards their Judaism and a sense of community, so that they will not feel alone. We want to help answer their questions about their Jewish roots."

Parents stay during the classes and often join in, and separate parent classes are being considered for the future.

Gail Saiger developed the core curriculum; Ackerman handles the singing and dancing; Kate Lehman, arts and crafts and Carla Stein looks after pre-school activities. Dalia Olund comes in from Campbell River, "whenever possible," to teach Hebrew.

Cost is $50 per child or $100 per family.

"This is an exciting time for us," says Ackerman, who with her husband Dr. Phil Lipsey, has been trying to organize the school for the past couple of years.

NCSY seminar set for March

TORONTO —
Yarchei Kallah, a four day intensive learning seminar, will be held March 13 - 16 at the Chimo Hotel in Mississauga, National Conference of Synagogue Youth announced recently.

The program, a media release said, "exposes non-yeshiva high school students to the academic integrity and intellectual environment of the yeshiva world."

A committee will select eligible and motivated students.

Any interested non-yeshiva high school student, grades 9 — 13, may apply by phoning NCSY at 782-4426, or writing 3524 Bathurst St., Toronto, M6A 2C6.

Students must provide a personal reference and write a 500 word essay describing their intentions in enrolling in this program.

TEAM PLAYERS

Aviva Rosenstein of Thornhill (left) and Mirit Craven of Winnipeg, are among the players on the 1991-92 Yeshiva University Stern College for Women Lady Maccabees basketball team. They are seen here with head coach Bill Wiener. Rosenstein, a 20-year-old senior chemistry major who doubles at centre and forward for the New York City school, has been on the squad three years. She is averaging four assists per game for the Macs. Craven, a 19-year-old sophmore education major who plays guard for the Macs, was a starting player for her high school, Joseph Wolinsky Collegiate Academy in Winnipeg.

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Organizations and People

CJC offers media response tips

By
CAROLYN BLACKMAN

TORONTO —

Has a newspaper article ever made you so angry or touch you so profoundly, that you were tempted to write a letter to the editor? Did you actually write the letter?

According to Susan Jackson, director of community services and youth activities for Canadian Jewish Congress, Ontario region, these letters are very important. "The impact of a well-timed, well-written letter cannot be overstated. It is your democratic right and responsibility to make your feelings known to your political representatives and to the public at large."

Jackson, along with Dan Fine, director of both the community action for Israel committee and political liaison committee of CJC, Ontario region, recently spoke to about 17 former students of the Community Hebrew Academy of Toronto (CHAT) at a program sponsored by the CHAT Alumni Association. The purpose of the program was to teach university students how to respond appropriately to newspaper articles and television or radio shows.

Quoting a media response kit prepared by Canadian Jewish Congress, Ontario region, Jackson said that when writing a letter "ensure that it is signed, with the telephone number where you can be reached either during the day or evening. Both the *Star* and *Globe and Mail* verify letters before printing. Ensure that letters are crisp, short and to the point. Keep the letter focused, choose one issue and don't ramble.

Form letters

"It is very important not to misrepresent the truth because this will only result in a horde of letters from those taking the opposite side, and do not handwrite the letters because editors are more apt to take typewritten letters. As well, do not engage in a form letter writing campaign. Editors are trained to spot form letters and they will not be printed."

Still quoting the kit, Jackson said that "there are times when an op-ed piece might be better suited to your advocacy needs. These articles offer more space in which to develop an opinion, share insights and provide analysis about a timely issue. An op-ed can respond to an event, a previously published editorial or another op-ed piece. This section of the paper is widely read and helps to create editorial awareness and shape public opinion."

She said that tips for writing these op-ed pieces are the same as those for letters to the editor. "In general, a good op-ed article is one which clearly develops an argument by providing and analysing relevant factual information. Op-eds should be sent to the letters editor or to the op-ed editor, according to the instructions in the publication."

As for radio, the media kit says that although it is tempting to switch channels or turn off the radio when we are offended with a speaker "it is very important not to let such remarks go unchallenged. If you are aware that a potentially controversial talk show is being aired, try to line up callers beforehand. Encourage calls from well-informed community leaders, both Jewish and non-Jewish."

As in letter writing, when calling into a talk show it is important to limit your comments to one or two points and use facts or statistics to support these points. If you feel that a particular talk show was unbalanced and that pro-Israel callers were not given equal time to voice their opinions, call and write the host of the show, the program director and the station manager.

The students saw how difficult it can be to speak to a controversial figure when Fine, posing as a Palestinian featured on a radio talk show, fielded questions from the audience.

Jackson said that television programs take letters from viewers very seriously and some news programs even read letters or portions of letters at the end of the show.

Jackson said that for further information on who to write or call if there are complaints regarding any of the media, call Canadian Jewish Congress.

Clarification

The figures for expenses and revenue in the YM-YWHA's last budget appeared reversed in the Feb. 6 issue. Revenue was approximately $7.4 million, expenses $7.7 million. The bottom line, a $300,000 deficit, appeared correctly.

Correction

In the Jan. 9 issue of *The CJN*, Laurie Mainster was incorrectly identified as chairman of the WJCC fundraising committee. Mainster is chairman of the publicity committee and Marjorie Blankstein is chairing the fundraising campaign.

Information service releases directories

TORONTO —

The Jewish Information Service of the Jewish Federation of Greater Toronto is releasing three directories for services within the Jewish community.

Metro Toronto Jewish Singles' Directory, *Pesach Seder Survey* and *Day Care, Pre-School and Kindergarten Programs in the Greater Toronto Jewish Community* are the latest issues available through the JIS.

The singles' directory, a perennial favorite, contains lists of groups and services specifically designed for Jewish singles.

Included are contact numbers and addresses for groups such as: A Friendship Circle, for singles 55 and over; B'nai Brith Women of Canada, which holds scheduled meetings for those 40 and over; as well as groups for singles in their 20s and 30s. There are groups, meetings and activities for vegetarians, tennis players, students, bowlers, theatre-goers, Orthodox singles and more.

Also included in the directory are contact numbers for singles considering aliyah as well as Jewish educational programs attended by many singles and listings for day care and counselling.

The *Pesach Seder Survey* is aimed at unaffiliated Jews, newcomers to the community or those looking for an interesting way to participate in organized seders. In spreadsheet form, synagogues are listed alphabetically and contain information about price, location and for whom the seder is geared.

Included is a section on special needs. Information about making food or donations as well as how to volunteer is also listed. A hotline number is included for those who wish to invite a newly-arrived Russian immigrant family to their seders.

The day-care, pre-school and kindergarten directory is color-coded and includes day care, nursery, junior kindergarten, as well as "Moms and Tots" program. The 42-page directory lists an abbreviations key that includes subsidy and fees. The directory contains a section in Russian.

A total of 82 day-care centres and 62 pre-schools are listed, according to region. Where available, the percentage of Jewish enrolment is listed.

For more information about the directories, contact the Jewish Information Service at 635-5600.

UWO PROGRAM

The Coalition of Western Jewish Students recently held a program at the University of Western Ontario, entitled The Jews of Ethiopia, with Ethiopian Jews from the Toronto Jewish community. Present at the program was (from left) Paulos Asres, Anna Lyubechansky, Kibur Asres and Ayal Shaeffer.

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Organizations and People

School stresses 'joy' of Judaism

By
LEILA SPEISMAN

TORONTO —
The experience of being Jewish should be a joyous one, says a rabbi who has founded an institution to teach Jews just that. "You should love being a Jew."

Toronto-born Rabbi David Aaron (he reverted to his original family name — Mackenzie alumni might remember him as David Wilenski) went to Israel 16 years ago "looking for my identity as a Jew." He intended to stay a year and study: instead he found himself making aliyah.

He studied at Beth Medrash L'Torah, and received smicha, rabbinic ordination, from ITRI, Israel Torah Research Institute.

Six years ago, he founded the Isralite Institute of Jewish Studies, to teach the "relevance, beauty and joy of being a Jew."

Students come for one or two three-week sessions, to learn about such subjects as Jewish history, siddur, the meaning of the different blessings and prayers.

But not, Rabbi Aaron stresses, just the mechanics. The school aims to teach how these observances are developed into a peak experience.

"The approach is intellectual, but it taps the soul. It is spiritually exciting," he says.

The facility is residential, and although students are not obliged to stay there, Rabbi Aaron believes that doing so improves the quality of the experience.

Enhances institute

Classes are held in the old city of Jerusalem, near the Kotel, which, Rabbi Aaron believes, enhances the ambience of the institute.

A feature of the residence is excellent food. "A healthy diet is part of the Jewish responsibility to take good care of both the sould and the body."

The rabbi includes a "mystical dimension" in his teaching. This unique element, he says, allows those interested in the more "eastern" aspects of Judaism to feel comfortable, without alienating those who don't.

"We promote loving *am yisroel*, the people of Israel, as a positive quality."

So successful has Isralite been, that Rabbi Aaron has decided to extend its offering to include a six-month full week yeshiva semester.

In the longer program, participants "will explore how to study classical texts and the laws about daily living."

Rabbi Aaron stresses that his institute is not only for the unaffiliated. Many observant and knowledgeable Jews have no idea of the joyousness of Judaism, he feels.

"We help explain Judaism from both the 'I should' and the 'I want to' approaches."

Isralite is not affiliated with any denominational or political group.

Rabbi Aaron also writes and lectures extensively.

For more information about Isralite or Rabbi Aaron's lectures write the North American office at 2503 S. Hanley Rd., St. Louis, MO 63144.

His books are available at Israel's Judaica book store.

PAYING RESPECTS

David (seen here) and Marion Zierler visited the grave of David's brother Flying Officer Isaac "Bucky" Zierler at the Berlin 1939-45 War Cemetery in Germany last month. Flying Officer Zierler, originally from Sarnia, attended University College in Toronto from 1909 to 1943, He was commissioned on Jan. 28, 1944 and was posted overseas with a squadron in England. His Lancaster bomber was destroyed by anti-aircraft fire over Leipzig on April 10, 1945 during a dogfight bombing mission. The entire crew was killed and the crew members were buried by U.S. soldiers who were prisoners of war. After the war they were moved to the new cemetery in a West Berlin suburb.

Young leaders to visit Israel

TORONTO —
Participants in the Young Leadership Network Mission to Israel will get a taste of adventure, including a cruise and a jeep trip through the hills of northern Israel, during the planned May trip.

The mission, a program of the United Jewish Appeal/Operation Exodus of the Jewish Federation of Greater Toronto, is aimed at a diverse cross-section of the community who are involved or interested in Jewish leadership and who range in age from 25 to 40.

Alan Winer, Young Leadership Network chiarman, describes the tour as distinctive.

"This is a unique opportunity, during our lifetime, to see first-hand the historic changes occurring within Israel. In order to understand the peace process, we feel it is important that we meet with representatives of all sides of the negotiation to hear the different perspectives.

"In addition, we will meet with Russian and Ethiopian olim to better understand the tremendous success story, and, as well, the challenges ahead of us," he says.

Participants will also have the opportunity to see parts of Israel that cannot be seen on a regular tour.

Although the itinerary is filled with issue-oriented activities, there is a leisurely side to the mission. Participants will take a cruise on Lake Kinneret and attend a Lag Ba'Omer bonfire with new olim. Depending upon the weather, a nature hike and an archaeological dig are also being considered for the trip.

"We hope this mission will become an annual event," says Tammy Anklewicz, a member of the mission committee. "We only have room for a select group of 40 people, so that we can all be together on one bus."

Participants will meet with high-level officials from the Knesset, Israel Defence Force and prominent members of Israel's business and industry community.

The Young Leadership Network Mission to Israel departs Toronto on Wednesday, May 13, and returns on Thursday, May 21. The cost is $1,700 plus a minimum gift of $750 to the 1993 UJA campaign.

For more information, contact Jeff Springer, Jewish Federation of Greater Toronto, at 635-2883, ext. 166.

Reform Jews become mohelim

[Cont'd. from page 2]

The movement toward the certification of Reform mohelim began some 10 years ago in Los Angeles with a call to Hebrew Union College by a female physician, asking: "What do I have to do to become a mohela?" relates Dr. MacFarlane.

Their response, he said, was a startled "Gee, we've never heard of it!"

And at about the same time in New York, notes Rabbi Zeplowitz, Dr. David James, a Reform Jewish obstetrician, noticed that as more and more certified mohelim were "beginning to feel uncomfortable" about conducting non-Orthodox circumcisions, let alone in cases of mixed marriages, many Jews were starting to recite the blessings themselves.

"At a moment when someone is reaching out to the Jewish community, we should be welcoming," says Rabbi Zeplowitz, who sees the trend toward Reform trained mohelim as a significant development.

There is a feeling among Reform Jews, he says, that the often used method of circumcision by a physician while a rabbi recites the blessings "is not spiritually satisfying enough."

The Reform movement only inducts trained physicians and to qualify, applicants must be either practising obstetricians, pediatricians, family physicians or urologists. They must also be members of a Reform congregation.

One benefit of the program is that mohelim will be more easily available to Jews in smaller communities "who often cannot readily call in a mohel."

Indeed, Dr. MacFarlane has already conducted a brit milah in Brantford and is willing to travel to other surrounding communities.

Weiser named vice-chairman of CJF Women's Division

MONTREAL —
During the recent General Assembly in Baltimore, Doris Weiser was selected for a two-year term as regional vice-chairman of the Women's Division of the Council of Jewish Federations (CJF).

Doris Weiser

She will be serving with the incoming national Women's Division chairman Nancy Lipoff, of Miami.

Her region includes all of Canada. As vice-chairman, she will co-ordinate programs and activities for Canada and serve as a resource to individual Women's Divisions. In addition, she will participate in setting directions for the national body and for Women's Divisions throughout North America. She will also assist in developing Women's Division programs at CJF quarterlies and the annual CJF General Assembly.

"We are truly delighted with the news of Doris Weiser's selection as a regional vice-chairman of the CJF Women's Division. She has demonstrated exemplary leadership in a number of areas within our local Jewish community and I am confident that she will be a valuable asset to CJF on a national level as well," said Harvey Wolfe, president of Allied Jewish Community Services (AJCS) in Montreal.

Weiser is currently chairman of human resource development at AJCS. Among the many positions she has held as a prominent leader in Montreal's Jewish community, Weiser is a past chairman of the Women's Division of Combined Jewish Appeal (CJA) and has co-chaired Super Sunday. She has been on the boards of Canadian Friends of Bar-Ilan University, the Canada-Israel Cultural Foundation, and the Montreal chapter of Friends of Ben Gurion University.

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Organizations and People

CHAT students on the tennis, volleyball, basketball, softball and track and field teams include (back row, from left) Arik Bergman, Ari Baratz, Ruth Elnekave, Boaz Feiner, Hannah Slavens, Rafi Cashman, (bottom row, from left), Andrew Bloom, Ronit Karp, Dena Weinroth and Nicole Saltzman.

CHAT's Tiger teams tops in high school competitions

By
PAUL LUNGEN

TORONTO —

Everybody remembers the old joke, the one about the world's smallest book: *Great Jews in Sports.*

But don't bother telling that one at CHAT, not unless you don't mind getting quizzical looks in place of hearty guffaws.

And no wonder. At CHAT, doing well in sports and vying for championship honors is something that are looked upon as realistic possibilities, not something as rare as a blue moon.

CHAT teams, known as the *Tigers*, have consistently done well in high school competitions in basketball, softball, track and tennis. The school also fields teams in volleyball and soccer and this year for the first time, 12 CHATniks will strap some boards to their feet and compete in alpine skiing events (slalom and grand slalom).

CHAT competes in the Toronto District Collegiate Athletic Association (TDCAA), which encompasses the city's Roman Catholic schools, independent learning institutions and CHAT, said Lil Fox, athletic director of the school.

CHAT is the only Jewish school in the association and it's more than held its own in a number of sports.

In softball, *CHAT Tigers* lost a heartbreaker in the boys' championship game last fall, and the team consistently makes the playoffs.

In basketball, the boys junior team (16- and 17-year-olds) finished first in their division last year but got eliminated in the quarter finals.

CHAT fields three girls basketball teams and last year, the seniors lost in the first playoff round.

In tennis, last year's junior girls team consisting of Nicole Saltzman and Hannah Slavens took first place in TDCAA doubles competition. During the 1991-92 season Ruth Elnekav and Arik Bergman teamed up to capture the junior mixed doubles title while the Saltzman/Slavens duo were runners up in senior girls doubles.

At the track during the past two seasons, junior runner Andrew Bloom advanced to the provincial championships in the 400 metre sprint.

There are also bantam and junior boys and girls volleyball teams that are getting ready to kick off their seasons, as well as a senior girls team, Fox said.

Fox said sports is a very popular item in the CHAT school year — both among the boys and the girls. About 100 girls tried out for the softball team last season and 48 out of 65 Grade 9 girls came out for volleyball team tryouts.

Last year, CHAT fielded 17 different teams with more than 100 boys and an equal number of girls participating out of a student population of about 500.

And that doesn't include intramural activities where there are 20 boys and 20 girls floor hockey teams with five to 10 players each. Similar numbers are involved in intramural basketball and volleyball. Games and practices are held at the North 'Y' Branch of the Jewish Community Centre.

Correction

TORONTO —

Due to a technical error, a paragraph in the article CCCJ Week to begin Feb. 16 was omitted in the Feb. 13 issue of *The CJN.*

Following the official opening, which took place Feb. 16, the Canadian Council of Christians and Jews is presenting a day-long film festival on Sunday, Feb. 23, when five films selected by *Globe and Mail* movie critic Jay Scott will be screened. All films deal with cultures in conflict. Among them will be *Deadly Currents* and *The Quarrel.*

The films will be shown at the Showcase Theatre, 621 Yonge St. A pass for all five sells for $10. Single tickets are $5. For details, call Elyse Graff at 364-3101.

Israel's hockey teams seeking increased funding

TORONTO —

Israel's entry in the 'C' pool of the upcoming world hockey championships is facing a financial shortfall of $6,000 U.S., the chairman of the Israel Ice Hockey and Figure Skating Association said recently.

Toronto native Paul Shindman said in a telephone interview that Israel's national team, which is making its debut in international competition, still requires financial assistance to cover hotel costs, bus rental, ice time and even such mundane items as a proper first-aid kit and 50 additional pucks. Proper goalie equipment is also an item high on the team's list.

Shindman said that regardless of whether the money is raised, the Israeli contingent will be flying to Johannesburg, South Africa on March 18, even if the team has to go into debt to participate.

Their first game is on March 22 versus Spain, which will be followed by matches against Greece, Turkey, South Africa and Luxembourg. Winner of the five-team round robin will advance to the top half of the 'C' pool from its current position in the bottom half.

Shindman said Toronto businessmen Gidion Lee and Howard Waisglass are helping raise funds for the team, as well as attempting to obtain some equipment. Lee, a minor hockey coach for the past 15 years, said he has approached several local businesses to support the team.

They are also soliciting $300 donations for which contributors will receive an official team jacket in the blue and white colors of Israel, Lee said.

Shindman said the nucleus of the team will consist of Canadian olim, two former Russians and five sabras ranging in age from 16 to 21.

He said International Ice Hockey Federation (IIHF) rules require participants to be citizens of the countries for which they play for at least three years.

Shindman said the competition is attracting major interest in South Africa, since the tournament marks the country's first entry into international sports since apartheid began to be dismantled. He said South African television will be covering the games live.

To make a contribution to the team, contact Lee or Waisglass at (416) 221-6660. — P.L.

Junior athletes gear up

TORONTO —

For one week this summer, August 23-30, over 100 13-16 year-old Jewish athletes from the Metropolitan Toronto area, will represent the Toronto Jewish Community Centre at the bi-annual North American JCC/Maccabi Youth Games in Baltimore, Maryland.

Although it is called the "North American" games, it is really international in flavor, as teams from all over the world participate. Sports to be competed in include basketball, softball, track and field, karate, swimming, tennis, racquetball, wrestling, volleyball, table tennis, golf, gymnastics and soccer. A chess team will also participate. The Toronto delegation is one of the largest at the games.

At the last games, held in Detroit in 1990, over 2,000 athletes from over 70 Jewish communities (including Israel, Lithuania, England, Australia, Mexico, Holland, Venezuela) participated. Jewish communities from almost each of the 50 U.S. states were represented, as were the Jewish communities of Windsor, Ottawa and Montreal.

In addition to the athletic competitions, evening social programs are held to give the participants an opportunity to learn about Jewish communities in other parts of the world.

The North American JCC/Maccabi Youth Games, which started in 1982 in Memphis, Tennessee, is seen as a springboard for athletes interested in competing at the International Maccabiah held every four years in Israel. Indeed, many of today's players on Canada's National Maccabi Men's Basketball team played for the Toronto JCC at previous Youth Games.

Since 1982, the Youth Games have been held in Detroit (1984), Toronto (1986), Chicago (1988), and again in Detroit (1990).

The Toronto team has traditionally enjoyed great success at these games, winning countless numbers of medals in swimming, tennis, racquetball, track and field and gymnastics. The boys' softball teams have won the gold medal in each of the last three Games dating back to 1986; and the girls' basketball team won the silver medal at last year's regional Maccabiah in New Jersey.

This year's delegation will likely be the largest and most successful to date. Tryouts for the various sports will be held in early spring.

Anyone interested in participating in these games should contact Jim Emery at the Jewish Community Centre, 636-1880, ext. 374.

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Arts

Eye on Arts

The Toronto chapter of the Canadian Friends of Ezrath Nashim Herzog Hospital presents a gala benefit concert on Saturday, March 14, at 8:15 p.m. at Shaarei Shomayim Synagogue.

The concert will feature Cantor Noam Goodman accompanied by Shava Petroff and the Toronto South African Jewish Male Choir and artists Yuval Fishman, Grigory Goldberg, Yuri Zaidenberg and Frank Zimmerman.

Ezrath Nashim is a geriatric and psychiatric hospital in Israel and is recognized by the international medical community.

For further information call Janice Segal at 446-1515.

* *

Contralto Maureen Forrester and pianist Derek Bampton will perform a dazzling variety of music by Jewish composers on Sunday, March 22, at 8 p.m. at Beth Tikvah Synagogue.

The program will include Sephardi music in Ladino arranged by Alberto Hemsi, Israeli songs in Hebrew by Mark Lavry, Yiddish songs from Russia and the United States and songs by Gustav Mahler. The show will conclude with encore pieces by some of the great composers of the Broadway stage including Gershwin, Kern, Bernstein and Sondheim.

Tickets are $20 for adults, $18 for seniors and students.

If you are also planning to go to the last concert of Musica Beth Tikvah Jazz Meets Klezmer with the Moe Koffman Jazz Quintet and the Giora Feidman Klezmer Trio, Musica Beth Tikvah is offering a discount of two tickets for $35 rather than $40.

Tickets are available at the synagogue, at Negev Bookstore, 3509 Bathurst St.; Israel's Judaica Centre, 897 Eglinton Ave. W. and 441 Clark Ave. and Matana, 404 Steeles Ave. W.

For further information call 221-3433.

* * *

Koffler Gallery

The Koffler Gallery will premiere *Iron Mask*, an exhibition of recent work by Carl Skelton in the Loggia Gallery on Thursday, March 5 at 8 p.m.

Iron Mask is an exhibition of wall-mounted sculptures of polished, laser-cut steel, shaped and sized to fit over an adult human face.

Designed from the anatomical details of protozoan, insect and cell structure, it becomes a matter of chance whether certain perforations function as eye or mouth holes, or whether there are any useful orifices.

The Koffler Gallery will also premiere *Inner Motifs: Fifteen Years of Exploration*, on March 5 at 8 p.m.

This exhibit is a retrospective on the work of Edmonton sculptor Leslie Alan Reynolds, organized by the Edmonton Art Gallery.

Reynolds was one of the first sculptors in North America to work in the constructivist tradition in Western Canada. While associated with the University of Alberta, he has remained independent, working in a variety of materials including welded steel, clay, wood and cast iron. A 15 year survey of his work, the exhibition will represent this variety of media in conjunction with large photographic panels of art objects that have influenced him and from which he has derived his visual vocabulary.

Both exhibitions continue until April 29.

* * *

Autumn Leaf Performance, in association with Harbourfront's 4th biennial duMaurier Ltd. World Stage Festival will present the Canadian premiere of R. Murray Schafer's *The Alchemical Theatre of Hermes Trismegistos* from June 11 to June 20 in the Great Hall of Toronto's Union Station.

Tickets go on sale March 23 and are available by calling the Harbourfront ticket office at 973-4000.

* * *

Stage Centre Productions presents *The Fourposter* by Jan de Hartog, Feb. 20 to March 7 at the Fairview Library, 35 Fairview Mall Dr.

The Fourposter is a moving chronicle of a husband and wife from their wedding night in 1890 until they pack and move 35 years later. They fret and quarrel, laugh and cry and make love in the same room in which they began their married life. Throughout the play, standing in the corner, is the old fourposter, scene of all their endearing memories.

For ticket information and reservations call 222-5284.

* * *

New Brunswick author Weldon Matthews creates a wild tongue-in-cheek comedy about a first date in the '60s, in *Late Great Date*, at Young People's Theatre, from Feb. 26 to March 22.

Special performances will be held during March break from March 17 to 22.

For further information call 864-9732.

* * *

Information packages are now available for Metro's 1992 cultural grants program. In order to qualify, Metro-based organizations must offer activities with a professional component which are available to the public. Activities such as dance, music, theatre, visual, literary or media arts are eligible for support. Deadlines for operating and program grants are Mar. 2 and Sept. 1.

First-time applicants may qualify for project or community incentive grants and deadlines for these categories are June 1 and Sept. 1. (392-8674).

Yiddish play satirizes Israel

Theatre

By GERRY MORRIS

David Ragow and Zypora Spaisman in a scene from *The Marriage Contract*.

NEW YORK —

The Folksbiene Theatre (the longest running Yiddish theatre in the United States) has specialized in productions from the lost world of Eastern European Jewry, but *The Marriage Contract* is an exception.

It is by Israeli writer Ephraim Kishon, and is a contemporary romantic comedy set in Israel in the early 1950s. Written in Hebrew and translated into Yiddish by Israel Beker, it is an enormously charming satire of Israeli society, performed by a first-rate cast.

For those who do not understand Yiddish, there is a lively simultaneous English translation through infra-red headsets.

Directed with a sharp and merry eye by Howard Rosen, the story revolves around the Borozovsky family — Elimelech (David Rogow) a hardworking plumber and his long suffering wife, Shifra (Zypora Spaisman) and their comely daughter Ayala (Shira Flam) who is engaged to marry Robert Knall (Richard Carlow), a rising statistician in one of Israel's ministries.

His stuffy parents insist on seeing the Borozovsky's marriage contract as proof that they were married. As it happens, Elimelech can't remember if they have one or where it is.

And while this is deeply disconcerting to Ayala, it also gives her mother, Shifra, a chance to re-evaluate her marriage to her macho and boisterous husband, when, as a solution to the problem, he suggests that they remarry as a simple remedy to provide the religious contract.

Unable to pacify his wife, Elimelech then attempts to trace the original contract to the kibbutz where he and his wife fell in love and married 25 years ago, and this re-awakens romantic reminiscences of "the good old days" on the kibbutz. Elimelech invites the young kibbutznik secretary, Buki (Sandy Levitt), to their house in the hope that he can prove the union did take place.

It seems at that time many couples joined forces on kibbutzim, and neglected to exercise the traditional marital formalities. Some never even saw a rabbi, and it appears that such was the case with Elimelech and Shifra. In any event the contract can't be found, and the plot grows hilarious when everybody gets a chance to complain.

The flaky Ayala uses the contractual absence to drop Robert in favor of the more appealing Buki. Eventually after a funny segment dealing with Shifra's marital dissatisfactions which range from Elimelech's boorish eating habits to his incessant snoring habits, she arrives at a truce which liberates her from her husband's general indifference.

Veteran actress Spaisman and Ragow, who play Shifra and Elimelech respectively, are two deft professionals, who learned their craft in pre-war Poland. Their Yiddish is accompanied by lively mannerisms enhancing "Yiddishe taam," to their genuinely funny characterizations, and the rest of the energetic cast bubbles with charming feeling. Nostalgic incidental music also adds flavor to the play's family feeling.

The Folksbiene Playhouse, now in its 76th season, has every reason to feel proud of this highly professional and joyous production.

Folksbiene Playhouse is located at 123 East 55th Street.

For reservations call (212) 755-2231.

Auschwitz photos create stark cinema

Film

By SHELDON KIRSHNER

Photography — as perceived by Harun Farocki in his disquieting documentary, *Images of the World and the Inscription of War* — is both a medium of enlightenment and destruction.

At the heart of his very personal film is a set of seemingly innocuous reconnaissance photographs of a sprawling I.G. Farben industrial complex in the Silesian region of Poland.

But on closer examination, the buildings and installations far beneath are really part and parcel of the adjacent and infamous Auschwitz concentration camp.

Farocki uses these numbing, deceptive photographs to create a stark cinematic essay.

In the German language, "enlightenment" has two meanings. It is a term from intellectual history, but it also means flight reconnaissance.

In his stolid, meandering and always unorthodox style, Farocki stalks Auschwitz. Periodically, he veers off on what seem like tangents and deals with vaguely-related topics. But, ultimately, he returns to the central issue — Auschwitz.

On April 4, 1944, American bombers, taking off from bases in southern Italy, flew over I.G. Farben's synthetic rubber and petrol plants, which were achingly close to Auschwitz. By mistake, the reconnaissance cameras in the aircraft were triggered into action too early, thereby unwittingly freezing Auschwitz from an altitude of 7,000 metres. The photographs, however hazy and blurred, were brought back for analysis.

Since the analysts in Britain had not been instructed to look for evidence of a concentration camp, they recognized only a power plant and a carbide factory.

Incredibly enough, they failed to see the Nazis' apparatus of death — gas chambers, an execution wall, military vehicles (loaded with Zyklon-B gas), medical experiment blocks, penal barracks and, most amazing of all, a thick dark line, signifying doomed Jews registering for the gas chamber.

If the photographs in question had been recognized for what they were, the Allies might have been persuaded to bomb Auschwitz and/or its connecting railroad lines. But since the United States and Britain were basically disinterested in diverting manpower to save Jews, the incriminating photographs were mishandled, and filed away to gather dust.

CIA analysts stumbled upon the mouldering collection in 1977, and we're told, belatedly discovered their long-suppressed secret.

Farocki juxtaposes these historically explosive but clinical photographs with sharp Allied reconnaissance photos of military targets in Germany before and after they were reduced to rubble, and with emotive eyewitness drawings and photographs of Auschwitz as it appeared during the war.

The sketches are by a former inmate, Alfred Kantor, who wanted to preserve the horror of Auschwitz. The photographs were taken by unidentified Germans. Two are etched into memory: the "effects" (wordly possessions) of Jews, piled into heaps; the surprised visage of a beautiful, dark-haired woman in an unbuttoned coat, a faint yellow star on her lapel, waiting in a queue to be examined by a soldier before her inexorable execution.

Such photographs were not circulated or published by the Nazis. It was not in their interest to publicize the Holocaust.

But now, almost five decades later, they stare you in the face remorselessly.

A German soldier inspects Jewish inmate in Auschwitz.

They are images of the unimaginable, and they are unforgettable.

And what of the reconnaissance photographs of Auschwitz? They provide further proof that the fate of Jews during the Holocaust was of little concern to the Allies.

Images of the World and the Inscription of War was presented by the Goethe Institute in Toronto.

Arts

Pediatric nurse deals with Crohn's disease

By
MOURA WOLPERT

HAMILTON —

"I am a 36-year-old pediatric nurse, with a wonderful husband, two young children, (one girl and one boy), a supportive family and loving friends. I also have Crohn's disease."

So opens a recently published book entitled *If This Is A Test, Have I Passed Yet?* by Ferne Sherkin-Langer.

And a little further on: ". . . Chronic illness is a constant battle — a continuous challenge for the victim, family, friends and caretakers. The challenge is to cope, and to survive with a life left worth living."

Crohn's disease, like ulcerative colitis, is an inflammatory bowel disease (IBD). It is chronic, debilitating and extremely painful. Among its symptoms are bloody diarrhea, nausea, fever, weight loss, malnutrition and fatigue.

With close to 200,000 sufferers, Canada has one of the highest incidents of the disease in the world. Almost 20 percent of sufferers are children and while anyone can get it, young people aged between 15 and 35 are the most susceptible.

Also, adds Sherkin-Langer, the disease is five times more prevalent among Jews of Ashkenazi origin.

For Toronto-born Ferne Sherkin the diagnosis came when she was 19.

All through her first year as a U of T nursing student she had not felt well. Her condition had been worsening steadily but determined to get through the year, she pushed herself to complete the compulsory month of hospital bedside nursing and make it to the final evaluation.

Her mother, Ruth, picked her up from the evaluation, (she received an 'A' in what she now sees as "an amazing accomplishment"), and drove her straight to the doctor, who took one look at her and sent her to the emergency department.

Ferne Sherkin-Langer.

"I had raging peritonitis. They took out my appendix and saw I had a belly full of Crohn's disease," recalls Sherkin-Langer.

Finally, the ever more frequent bouts of pain, diarrhea, nausea and fever that had become part of her life since she was 11, had a name.

That was the good news. The bad news was that "unless they find a cure, you're going to have it forever."

Clad in blue jeans and sweater, sipping tea in the sunny kitchen of her Dundas home, Sherkin-Langer talks about her reasons for writing the book.

"I wanted people to know how to develop a life strategy," she says.

She felt particularly qualified for the task, she explains, "because as a nurse, a doctor's wife and a patient . . . I've been sort of able to stand all around the bed."

In clear, easy-to-read language she discusses what it's like for a teenager, especially a girl, to live with such unmentionable things as constant abdominal pain, diarrhea, the embarrassment of frequent toilet trips.

She writes of the ever-present fear, the tests, the hospital admissions, the effects on family and friends, dating, marriage and motherhood and career.

And she also writes with deep understanding of the psychological needs of chronic illness patients, needs often overlooked by medical personnel and nursing staff.

She writes with honesty about her feelings when faced with her first ileostomy (she eventually had two), an operation in which the colon is removed and a small portion of bowel brought to the surface of the abdomen, and how it would affect her relationship with her future husband.

Ferne Sherkin and Jack Langer had been dating since they met at summer camp when both were 17.

Also a Torontonian, Langer is a pediatric surgeon and assistant professor with the McMaster University Faculty of Health Sciences. A loving and devoted husband, he contributes an important chapter to the book.

Since her second ileostomy, she's been feeling "pretty well," Sherkin-Langer says, her green eyes shining.

It's the longest period she can remember without being hospitalized. She drives Jessica, 10, and Benjamin, 5, to their schools, she is actively involved in Temple Anshe Sholom, and in November, she was co-convenor of food for the Na'amat annual author's luncheon.

The book is an excellent guide to survival not only for IBD patients but anyone suffering from chronic illness.

Sherkin-Langer also plans to do as much speaking as she can about the disease and although at the end of this month the family moves to St. Louis, Missouri, where Dr. Langer will continue his research into fetal bowel disease at Washington University, she promises to come back for speaking engagements.

If This Is A Test, Have I Passed Yet can be obtained by writing to P.O. Box 16893, St. Louis, Missouri 63105; from the Canadian Foundation for Ileitis and Colitis by calling the national office at 1-800-367-1479; or at Coles Bookstores and the medical section at some local university bookstores.

The cost is $12.95 and a portion of the proceeds from the sale of the book will be donated to support the work of the Canadian Foundation for Ileitis and the Crohn's & Colitis Foundation of America, Inc.

Psychology professor Strub doubles as music impresario

TORONTO —

Dr. Harry Strub is probably the only professor of psychology who is at the same time a musical impresario. In 10 years he has managed to create a second profession out of love for music.

A professor of psychology at the University of Winnipeg, Strub, 51, is a tall, rangy man with a dry, self deprecating wit. Even without his newly shorn beard, he looks like the academic he is.

Strub was born and raised in Hamilton. His parents Irvin and Annie Strub, of pickle fame, instilled a love for music in all their five children.

"All of us had music lessons," he recalled. "Even though times were so hard, my mother paid out 50 cents a week for a second hand piano for us."

Strub's dual career began when he was asked to chair the university's music committee. "Without thinking I said yes. At the time I was chairman of the psychology department. I didn't even know how to go about finding musicians."

Although short on experience, Strub had plenty of ideas of what he wanted to see and hear. He decided to showcase talented solo and ensemble musicians and singers, using the recital concept as a base. A variety of innovative programs, combining information with entertainment, was presented for the university and the community.

But Strub's role as impresario really took off when in 1985, he booked pianist Angela Hewitt for a concert. "She had just won the Bach contest, which is a very prestigious competition, so I just picked up the phone and asked her to give a recital. I caught her at the right time and she agreed."

It was one of the most successful recitals Winnipeg ever had. Over 650 people attended.

From sporadic, mostly small concerts, Strub produced 142 events last season, 100 of which were concerts. This year he is planning to produce a series of concerts for CBC Radio, in addition to live music.

In Toronto recently to audition musicians, Strub was pleased to see that more and more Jewish music is becoming available.

Would he leave psychology and become a fulltime impresario? "I would never consider doing musical production for a living. I would rather sell pickles than musicians."

Books

By
BERNARD BASKIN

If This Is A Test Have I Passed Yet? by Ferne Sherkin Langer (Canadian Association for Ileitis & Colitis, $14.95 paper).

Vanishing Cookies: Doing OK When A Parent Has Cancer, by Dr. Michelle Goodman (The Benjamin Family Foundation, $17.95 paper).

I'd Like To Call For Help, But I Don't Know The Number, by Abraham J. Twerski (McClelland & Stewart, $19.95).

Chrohn's disease and ulcerative colitis remain a mystery. Medical science doesn't know why 200,000 Canadians (a disproportionate number of them Jews) suffer from chronic inflammation of the bowel. Victims experience nightmarish bouts of diarrhea, abdominal pain, nausea, weight loss and general malaise.

Diseases of the bowel are not pleasant to discuss. Perhaps this is why *If This Is A Test Have I Passed Yet?* is the first manual to offer emotional support and practical advice for coping with this debilitating ailment.

Ferne Sherkin-Langer is a resident of Dundas, Ont., a pediatric nurse for 13 years, a mother of two, married to a pediatric surgeon. Chrohn's disease was diagnosed when she was 19 and she has spent the intervening 17 years coming to terms with her medical and emotional needs.

The book is written out of the author's personal experience. It endeavors to help readers build self-esteem, overcome loneliness and alienation and establish proper career goals. She makes clear that ileitis and colitis are not caused by stress or anxiety and are not restricted to certain personality types.

In a touching chapter entitled "Words from the Spouse" the author's husband muses, "I wondered how the spunky independent girl I met on the swim dock had turned into such a terribly sick, frightened person and all I wanted was for that girl to come back. Reassuring her 15 or 20 times a day that she would still be attractive to me, that I would still want to be with her, seemed to be all she wanted."

This valuable and necessary handbook is available at Coles.

The fears and anxieties of cancer diagnosis can tear asunder the strongest fabric of family life. *Vanishing Cookies: Doing OK When A Parent Has Cancer* is written with the needs of 7 to 12-year-olds and their families in mind. The author maintains that when children are confronted with a parent sick with cancer such feelings as anger, fear, and resentment are to be expected. Frank, direct and informative, this brief paperbound volume of 10 short chapters with a similar number of striking full-page illustrations encourages children to ask difficult questions and suggests answers to parents.

The author, clinical director of the Benjamin Institute for Community Education and Referral in Toronto, has, with great skill and understanding, prepared a book that should be of much help for children and parents trying to cope with one of life's most complex and difficult problems.

Dr. Abraham Twerski, a rabbi and trained psychiatrist, stems from a well-known chassidic family. He is the founder and the director of the Gateway Rehabilitation Clinic which helps alcoholic and drug-dependent patients who have been given up by medical science. The clinic claims to have played a vital role in the recovery of more than 40,000 patients.

Subtitled The Search for Spirituality in Everyday Life, this clearly written volume explains how the famous Twelve Step process can help victims of addiction — and ordinary men and women seeking a life of greater meaning — to discover the deeper aspects of life that are often obscured by egocentrism, material possession and obsession about success. He writes: "A person may be an intellectual genius, capable of the most sophisticated abstract thinking . . . but if he is incapable of making a free moral choice, he is lacking a fundamental feature of humanness."

Rabbi Twerski expands on the theme of spirituality and how it can be introduced into our daily thinking, feeling and behaving. It is a book that can aid individual self-understanding and maturity.

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Fashion

Edith's Fashions offers quality garments

By
CYNTHIA GASNER

TORONTO —

Short hemlines of last year will remain short again this spring, says Joe Nourani, who together with his wife Edith, owns and operates one of Toronto's largest women's clothing boutiques.

Edith's Fashions for Better Clothing at 221 Wilmington Ave. in the Bathurst Manor Plaza has more than 8,000 square feet of better quality clothing. On the first floor, there is a wide range of sportswear, daywear and casual clothes. The upper floor has a mind-boggling array of party clothes.

"Our clothes are of good quality and good value and there is something for everyone in our evening-wear department," says Joe. "We are particularly proud of our Bridal Room which has the top lines of both local and imported wedding gowns. And we can outfit the entire wedding party at Edith's."

He pointed out that another plus at Edith's is their five seamstresses on staff. Along with free alterations, they can customize any garment. Joe notes that many women from observant homes in the community select an off-the-rack design which is then individually customized to fill the specific requirements of that customer.

To complete one's casual or party wear, Edith's has bags, belts and shoes that can be dyed to match the outfit.

Speaking of fashion trends, Joe says that the younger generation is selecting dresses with more detail. And for women of all ages, the jean-look is still strong.

"There are a lot of bright, happy colors for spring — gold, red, green and orange will be big this season. And the traditional pastels are still in."

Observing the trends, he comments that when things are "booming" people spend money on details and novelty fabrics. But during a recession, there is less emphasis on detail, less variety and the emphasis is on color.

He predicts that for 1993, there will be a move out of the recession and back into more details in clothing. "And prices will be much better," he adds. He says that cross border shopping has contributed to lower prices.

"Better merchandise is priced almost the same in the United States and Canada," he points out. He emphasizes that when buying locally, you have the advantage of service and alterations. "I believe that within a few years, prices on most things will be the same in the United States and Canada."

Joe Nourani was born in Iran and attended high school in Israel where he met Latvian-born Edith. Moving to England so that he could continue his business studies, the Nouranis opened a ladies' wear store on Hoburne Street in London. Edith is a civil engineer who has taken courses in design and fashion.

When their twins, Mark and Clare (in Hebrew, Mordechai and Esther who were born on Purim), were 2 years old, the Nouranis, who had been to North America several times, decided that their children would have a better life if they moved to Canada. So 10 years ago, they came to Toronto and soon after purchased a small shop in the Bathurst Manor Plaza.

"The Jewish community in Toronto is very special. When you go away, you feel like a foreigner elsewhere. But in Toronto, you feel immediately as though you belong," says Joe.

Edith's Fashions is closed on Saturday and open on Sunday.

After-five suits are gaining in popularity due to the wearability of the versatile garments.

Evening wear styles vary from the long and glittery to the more conservative black dress with colored appliques.

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Advertising Feature

Payless Travel offers tours at lower prices

As this article is being written, the principle shareholder of Payless Travel, Ehud Telem, is in Israel conducting tours for two groups.

Perhaps the groups don't know it but they are being led by a man who has over 25 years experience in the travel industry.

Originally from Israel, Telem came to Canada as the Canadian manager of El Al for Ontario and Western Canada. When he retired from the position, he stayed in the country and entered into the retail and wholesale travel industry.

Payless is the name of the agency that deals with the retail side of the business. Carol Engel who manages the operation, says that the qualified and friendly staff pride themselves on their ability to provide competitive travel packages.

"It is important that the client is happy," she says, adding that quality is not sacrificed to save money.

The high percentage of repeat business at Payless lends credence to this claim.

The Payless agency services both the corporate sector as well as holiday vacationers. Although the firm specializes in Israeli and European destinations, they also run trips to the Caribbean and elsewhere.

Engel specializes in arranging honeymoons. She points out that while cruises are popular in the winter, the summer months find newlyweds in places like Spain and Portugal.

The wholesale end of the business is managed by Miki Friendly and Ofra under the name of Dan Tours. Both have many years of experience in the industry especially in the Israeli and Middle Eastern markets.

Dan Tours is the group that specializes in arranging trips that the retail end can offer to clients who wish to extend their Israeli tours.

Friendly says that there are many locations that are easily air accessible from Israel.

In addition, Dan Tours sets many group tours. For example, in July, a family bar/bat mitzvah family tour has been arranged. She adds that individual family trips are also available.

Both Engel and Friendly agree that Payless is a rapid growth agency. To date, they see a revenue of 10 percent monthly growth.

Payless can afford to offer lower-priced tours due to the volume of business that they experience.

The staff of 12 work their hardest to find the client the best that is available for the top value in terms of tours and transportation.

Rapid growth agency

A sea of swimwear

Swimsuits Etcetera carries the largest selection of swimwear in the city, boasts owner June Taylor.

Judging by the suits that are being purchased in both stores, located at 116 Yorkville Ave. and 1927 Avenue Rd., today's popular piece is the bra-sized swimsuit.

Taylor explains that this is the favorite because it not only ensures a good fitting hipline but the bustline can be fitted comfortably as well.

Some of the various manufacturers that are represented at Swimsuits Etcetera include Fantisie of England, Anita from Germany and Roxanne from New York along with many others.

"There is a rainbow of colors this year - a summer garden fantasy of colors. It is like a breath of summer to come into the stores," Taylor says enthusiastically.

All tastes can be accommodated. She says that the shades she refers to as the peacock colors are designed to blend in with the tropical surroundings that are found in the south. As well, the more subtle colors, that are seen in cottage country up north, are also available.

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Advertising Feature

Qualified

Top trips and service found at Uniworld Travel

Mike Woodbridge, general manager of Uniworld Travel believes that Israel is a viable substitute for Florida as a travel destination.

Presently, Uniworld Travel is planning a family tour to Israel for the December 1992 holidays.

Due to expenses, Woodbridge says that more couples, rather than families are travelling, but Uniworld Travel is running their tour to Israel in hopes that the economy will have improved by December.

Woodbridge explains that Uniworld is a large travel agency with a staff of 26 highly qualified sales people. He adds that collectively, the company offers over 200 years of experience in both the European and Israeli markets.

The company does approximately $10.5 million in gross revenues each year. They also do over $2 million worth of business with Air Canada and around $1 million worth with American Airlines.

Uniworld is also the Canadian representative of Ceasar's World; Woodbridge says the agency runs a great number of trips to Las Vegas, Atlantic City and Nassau.

As far as customer service is concerned, Uniworld Travel offers a state-of-the-art computer reservation and ticketing system which ensures customer convenience and fast, reliable service. Woodbridge says the staff is at the beck and call of clients 24 hours a day.

Free limousine service to the airport is another convenience that it offered to all Uniworld Travel's first class and business travellers.

He adds that the company derives 60 percent of its business from the commercial end while the remaining 40 percent is made up by holiday vacationers.

"With our wealth of experience we can plan a great vacation and with our expertise and knowledge, we can obtain the best price for both holiday and commercial passengers," Woodbridge says.

Uniworld travel also specializes in bookings for the last minute traveller and singles trips.

Asked about current trends, Woodbridge says that the majority of travellers are looking for all-inclusive trips and this includes cruises.

He explains that these are popular because people want to know how much their trip will cost before they leave home. The last thing they want is surprises, he says.

Uniworld Travel is located at 235 Yorkland Blvd.

Aufgang Travel offers bar/bat mitzvah tours

Aufgang Travel has several tours to Israel in the works, says owner Emile Aufgang.

He adds that, to date, the one popular trend he is seeing in Israel tours is that of bar and bat mitzvah trips.

Aufgang says that many people are opting to arrange a two-week trip to Israel in honor of the special occasion in lieu of a one-night celebration that costs more in the long run.

For people who wish to make arrangements immediately, Aufgang has two existing tours they may join.

The July excursion is being led by Cantor Eli Kirshblum who is with the Adath Israel Congregation. The August trip is being led by Rabbi Philip Scheim of Beth David Synagogue.

Custom-made excursions

Aufgang adds that plans are in the works too for another trip that is set to take place in December.

One of the services Aufgang offers is the customized bar or bat mitzvah trip. Aufgang says the arrangements can be made to show groups around in a mini or full-sized bus depending on the number of people accompanying the tour.

As well, participants are able to choose an Orthodox, Conservative or Reform rabbi who will join the tour for the day at Masada.

Aufgang founded his company in 1949 and he says it is probably the oldest travel agency in Toronto.

He adds that the fact that he has clients from Vancouver to Halifax is an indication of the type of service that is offered at Aufgang Travel.

"We are constantly recommended and we pride ourselves on our trips," he says, adding that his is a full-service agency.

Aufgang says he has a tremendous response to his trips to Israel but he has groups in destinations all over the world.

The size of the group is not a barrier, he says, adding that in the past he has accommodated groups that were over 300.

In addition to the numerous tours that are offered, Aufgang also accommodates all kinds of budgets. No matter the size, destination or cost, the quality of work done by Aufgang Travel is exceptional.

In the past, many Jewish organizations have turned to Aufgang Travel to ensure a top quality reliable tour.

Aufgang takes a very hands-on approach with his business. He predicts that when peace comes to the Middle East, Israel will experience a boom in tourism.

Aufgang Travel is located at 3528 Bathurst St.

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Advertising Feature

Fisher-Fremont sets hassle-free tours

The sales representatives at Fisher-Fremont pride themselves on striving to plan 100 percent trouble-free vacations for their clients, says Linda Brady.

"Our clients are discerning, and consequently, we all make the effort to see their plans go off without a hitch.

"We are proud of the service that we offer our clients. Our staff is excellent and highly qualified. Together we have many years of experience," she says, adding that although every sales person does a little of everything, they all have specific areas of expertise.

Brady admits she has a special affinity to cruises and adds that the company has some fabulous ideas and plans for 1992.

She is convinced that there is a cruise for everyone and for every budget. Brady says that many people are under the impression that cruises are more expensive than land tours, but studies have shown that, in many instances, this is not the case.

Cruises offer an ideal alternative to those who wish to visit many ports of call and destinations vary from the exotic to the traditional to the adventurous.

She adds that there are three points to be considered when choosing a cruise and these include personal interest, choice of itinerary and destination, and, finally, cost.

Brady also outlined a number of advantages that cruises offer.

"You have the option of climbing a mountain or reading a book. All the facilities one could possibly want are available — the ship is your floating resort," she says, adding that it is a great place to meet new people.

Brady also points out that the cruise is preferable for some people as there is no packing and unpacking when moving from destination to destination.

"The repeat business is incredible. Cruises are not just for retired people. More and more, we are seeing families, singles and couples onboard. Cruises are also big with honeymooners."

Fisher-Fremont is a family operation that was founded by "Butch" Fremont and Wally Fisher in 1962. Today, Shelley Fremont is president of the company.

Brady says that the agency offers full service and handles all types of travellers. She says that groups, both corporate and vacationers, make up a large part of the business.

She says the Fisher-Fremont trips to Israel receive excellent response and feedback. Brady credits Sara Pachter, their Israeli counterpart, with much of the success of their Israeli tours.

Fisher-Fremont is located at 535 Eglinton W.

Shalom-K shows that specializing in Israel pays off

There are few travel agents, if any, who know Israel the way Shalom Even does. And the reason is simple. Shalom, owner of Shalom-K Tours Ltd., specializes in the Holy Land.

If you have any doubts, you need only to spend a half hour with him to be convinced. He even has his own brochure on Israel which, for 1992, covers 52 pages on the types of trips and accommodations available to you this year.

Shalom's especially excited about a students' mission to Israel, being planned by the Jewish Students Federation at York University and the Jewish Students Union at the University of Toronto.

"Students are on a limited budget," Shalom says, "but they want to go to Israel and we must support them. They are the future leadership of the Jewish community and they must establish ties with Israel. The way to do that is to go to Israel and see for themselves what is happening there. Find out about the people and the country first-hand, not just by what they read in the papers and see on television."

Shalom did his part by putting together a one-month package (May 18-June17) for $1,995 CDN which includes two meals a day, staying at top hotels, meeting with Israeli students and politicians from different political parties as well as spending almost two weeks in a kibbutz where they will work four hours a day. "But there will be plenty of time for fun," says Shalom. "They will have their weekends free to do what they want and if any of their parents are there at the same time, can enjoy Shabbat dinner together and visit."

As well as the above, Shalom-K Tours has several other exciting tours lined up over the next few months, beginning with one originating from Ottawa hosted by Rabbi Reuven Bulka. It's the Machzikei Hadas Congregation's tour to Israel and Turkey from April 29 to May 13.

Another Israel and Turkey tour will see the Beth Sholom Congregation leaving May 18, hosted by Alex Serota, and returning June 5. Participants of this tour will meet Sunday, March 15 at 11 a.m. at Beth Sholom.

There are also two Israel Independence Day tours lined up for May One will see Beth Emeth Bais Yehuda Synagogue and Beth David B'Nai Israel Beth Am Synagogue taking part in this tour which features the four seas of Israel.

Beth Torah Congregation, hosted by Rabbi Charles Freundlich, take part in the other Independence Day tour.

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Eastern Caribbean, Nov. 21-28 on the **"ms Westerdam"** from Ft. Lauderdale. Visit San Juan, the British & U.S. Virgin Islands, and Nassau. From **$1590** Cdn. (inside) to **$1810** Cdn. (deluxe outside) dbl. occ. - port taxes **$83** p.p. and airfare from Toronto is included.

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Portuguese-Jewish shul quite a sight

By BARBARA KINGSTONE

AMSTERDAM —

"It's not difficult to find," said my friend when I asked where the Portuguese-Jewish Synagogue was located in Amsterdam.

As a well seasoned traveller, these words are never to be taken lightly, because the fact is that this wonderful building is more like finding a needle, large as it may be, in the proverbial haystack.

But once there — it's at 197 Rapenburgerstraat at the far end of Jodenbreestraat near Jonas Daniel Meyerplein — it's a sight I would have walked a lot farther to see.

Dating back to 1675 this important relic of the old Jewish quarter is considered one of the most famous synagogues in the world and the oldest that is still in use. What should be a showplace for world Jewry brought tears to my eyes.

"Please tell your readers that this bit of Jewish history is in need of major repairs," said Birte de Groot who is helping with a public relations campaign.

Although there is some fundraising going on for the restoration and preservation, the local population, approximately 10,000 Jews, financially can't possibly come to the aid. However, the Dutch government has given half the needed amount, but so much more (approximately $4 million) has to be raised before the edifice can be in a respectable shape.

Still in regular use, the Portuguese-Jewish Synagogue doesn't have a daily minyan, but at holiday time the 2,000 seats are usually occupied. Festivals and ceremonies attract about 600 members.

The majestic architecture, although on the verge of collapse, is square-shaped and impressive. The interior, after 300 years, still maintains the original decorations. Four huge brass chandeliers with over 1,000 candles hang along the central aisle. Twenty-two smaller chandeliers hang on either side.

Candles, not lights (there's no electricity), illuminate the services. The large arched windows (which at the time I was there were being repaired) provide the necessary daylight. The original simple wooden benches still seat the visitors.

The downside is that there is no heating either, this by choice, given that staying as close to the original is a decision by the members. But with the state of disrepair, the wind whistles through the large chapel and a smaller room has to be used in winter months.

Twelve mammoth columns represent the tribes and the 613 tapers are for each of the Mosaic Commandments. The east wall faces Jerusalem and it's against this wall that the Holy Ark and the Torah scrolls are kept. The beautiful Jacaranda wood from Brazil is predominant everywhere.

The library, Ets Haim, is housed in one of the smaller buildings surrounding the synagogue. Here there are rare works of art and books, and it's considered one of the major Jewish libraries in the world. There are remarkable manuscripts and drawings.

"The library really should be climate controlled, otherwise we may lose some of our collection," said the young librarian.

The history of the synagogue is intriguing. In the 15th century when Jewish families were forced to flee from Spain and Portugal during the Inquisition, many arrived in Amsterdam and thrived in that tolerant atmosphere.

In fact, the Jewish community, until, and since the war, has been successful in several industries including import and export and diamond cutting.

Many of the treasures in the synagogue, such as gold and silver, silver Torah finials, textiles, ornately embroidered brocade Torah cloaks and one historically important "yad" may be traced to the rich original Portuguese and Spanish community.

It's a mitzvah to see this grand synagogue, part of our heritage, but it would be even more important to help with the fundraising project so that Jewish generations of the future can look with pride to this long established symbol.

One of the public relations ideas is that everyone can help by joining the "adoption program." For an amount varying from a few thousand dollars to much more, you can own a symbolic piece of the synagogue. The money raised will ensure part of the restoration of this historic monument.

If you plan to visit, it is open to the public daily (except Saturdays) from 10 a.m. to 4 p.m. but it would be wise to call ahead during the renovations. Telephone 020-626.44.07.

Horticultural exhibit set for Holland

AMSTERDAM —

Several once-in-a-lifetime expositions and a world horticultural event are scheduled to take place in Holland in 1992. Following is a brief listing of these events.

The last major Rembrandt exhibition of this century will take place in Amsterdam's Rijksmuseum from Dec. 4 through March 1. Fifty paintings, as well as dozens of drawings and prints by the master will be on display.

The exhibition will also address the controversial issue of attribution, one that has generated much debate among Rembrandt scholars and art historians. Twenty paintings formerly thought to have been executed by Rembrandt will hang as the work of identified pupils such as Ferdinand Bol and Gerrit Dou; alongside them will be signed or documented works by these artists.

The exhibition is made possible by the Rijksmuseum in Amsterdam, the Gemaldegalerie SMPK in Berlin-Dahlen and the National Gallery in London.

Tickets are $15 and will be available at the Netherlands Service Centre for Tourism in Chicago. For information call (312) 819-0300.

The fourth international World Horticultural Exhibition, the Floriade, is returning to Holland in 1992. The event's outdoor and indoor exhibition will cover an area of 168 acres in the polder (reclaimed land) landscape near The Hague.

About four million visitors from all over the world are expected. The exhibition will open April 10, 1992 and will last six months (till Oct. 11).

Floriade 1992 is organized by the Foundation International Horticultural Exhibition Floriade The Hague — Zoetermeer 1992 and will be the only horticultural exhibition in Europe next year.

Next summer, from June 25 till Oct. 11, the Amsterdam Historical Museum will, for the first time in Dutch history, mount an exhibition of art treasures and curiosities from collections of 17th-century Dutch burghers.

Some of these works remained in Holland, but many of them were acquired by Russian czars, Danish monarchs and the Medicis of Florence.

Highlights of the exhibition include classical antiquity objects (coins, medals and sculptures), natural objects, such as stuffed animals, as well as shells, precious stones and exotica, and contemporary 17th century works.

The exhibition's title comes from the practice of assembling and displaying objets d'art in what was known as a cabinet of curiosities, or "rariteytcaemer." From 1580 until 1720 there were several hundreds of such cabinets in Holland.

For more information on any of these events, please contact the Netherlands Board of Tourism at (416) 363-1577.

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TRAVEL TALK

By
LEN BUTCHER

It's Sunday and I'm trying to get this column done so I can get home in time to see **Canada** play the **Russians**, or is it the **CIS**, or maybe just a **Bunch Of Guys From What Used To Be The Soviet Union**? Anyway, it's a hockey game and should be a good one. And that's all that counts. Sure, it's nice to win, but to me, it's reward enough to watch the best amateur athletes in the world perform.

So **Kurt Browning** didn't win a gold. Or even a silver or bronze. Disappointing, sure. A tragedy? Hardly. Especially for us. We're only spectators. How do you think they feel when they fall or slip and that minor infraction costs them a medal? Let's support each and every one of them and thank them for showing us the dedication, courage and talent it takes to make the **Olympics.** A medal can be compared to sex in a relationship. It's great, but it ain't everything.

The other reason I'm hurrying to get done is that the phone just rang and it was my esteemed editor, **Genghis Khan Rucker,** she of the squinty eyes and harsh tongue who tries to make my life a living hell around here. She just wanted to say that she was on her way in, to which I responded that I was on my way out and unfortunately, would probably not see her. That did not go down well with her as she started to say that she wanted to discuss several things with me.

However, I was already hanging up and didn't catch that last part. I also have disregarded picking up the phone with the night line flashing, knowing she's trying to reach me. The problem is that by refusing to answer, she will become so enraged that **Al Unser** wouldn't be able to beat her down here. So, friends, let's get on with it.

* * * * *

I had mentioned earlier that **Conference Travel & Tours** were having a tour called **The 500th Anniversary of the Sephardic Jews of Turkey** which is departing April 29 and returning May 12. **Beverley and Mottle Goodbaum** are hosting both the tour and a video presentation on the tour next Thursday, Feb. 27 at 7 p.m.

If you're interested, call **Cynthia** at (416)922-8161. Should be an interesting presentation and a fun night out.

* * * * *

I've been getting a lot of calls (who would believe it?) about possibly listing kosher restaurants and hotels around the world. I'm trying to get that information and in fact, received a book last week published by the **Kosher Overseers Association of America** (affiliated with **Lubavitch**) called the **Global Guide to Kosher Foods & Restaurants.**

Now I don't know what this book might cost you to buy, but the **Butcher Man** is going to save you money. How, you ask? By telling you who's kosher in the more popular destinations around the world. I know you're now asking yourselves: How can we ever repay you, **Butcher Man**? Easy. Either include me in the will if you're wealthy, or pick me up a pastrami on rye the next time you're in the neighborhood.

This week I'm starting with the **Catskills.** Here they are: **Lebowitz Pine View Hotel; Oppenheimer's Regis Hotel; Golden Acres Farm and Ranch Resort; Zuckor's Glen Wild Hotel; Concord Resort Hotel; Gibber Resort Hotel; Kaplan's Deli & Restaurant; Kutsher's Country Club; Moshe's Pizza; Hillel House; La Vista Country Hotel; Homowak Lodge; Stevensville Hotel & Country Club; The Lake House Hotel; Chalet Vim; New Life Health; Young Israel House.**

There you have it. Enjoy.

* * * * *

I don't know why they're doing this, but if I were you, I'd take advantage of an offer from **Le Sport**, an all-inclusive resort spa in **St. Lucia**. Read carefully. They'll kick in $359 towards the air fare of anyone who stays a minimum of seven nights at the resort.

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Bible's rich history in Israel museum

JERUSALEM —

In the heart of the Holy City of Jerusalem, between the Knesset, the Shrine of the Book (where the Dead Sea Scrolls are housed), and the Hebrew University stands the new Bible Lands Museum.

Established to house the world's largest collection of biblical artifacts, the extraordinary Museum displays more than 2,000 works of ancient art — the physical evidence of the people and events recorded in the Bible.

The Museum's treasures range from seals to sarcophagi(stone coffins), from ritual objects to implements for everyday use, all arranged in galleries corresponding to the periods of Biblical history.

More than an archeological spectacle, the Museum will be a research centre associated with the John Hopkins University. The University's graduate program will establish the Museum as a centre of Biblical scholarship and will play host to academics from around the world.

The Bible Lands collection, containing breathtaking pieces over 4,500 years old and valued at over $40 million, was donated by Dr. Elie Borowski. A scholar and art collector specializing in the study of Near Eastern religions and archeology at the Universities of Florence, Paris and Geneva, Borowski also attended the Rabbinical College in Florence and the Pontifical Biblical Institute in Rome. He assembled the collection over a span of more than 40 years starting shortly after World War II.

Visitors to the museum will be able to see such pieces as limestone heads from the Early Dynasty Period of Mesopotamia (2600 - 2500 BCE); Mosaic glass inlays from Syria; lapis lazuli impressions inscribed with the royal name "Daguna"; painted Egyptian coffins fashioned out of cedar; bronze and copper figures; ivory inlays anointed by the prophet Elijah portraying Queen Jezebel who painted her eyes; and 2,000-year-old ritual cymbals.

Now under construction, the exterior of the museum is designed after Jerusalem's ancient city walls. In addition to the exhibition galleries, the museum will include a research library, an auditorium, several study and lecture rooms, laboratories, theatres, an enclosed sculpture garden, a children's wing, a cafe, and a gift shop.

The official opening of the Bible Lands Museum is planned for May 10 - 13, 1992.

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Business Outlook

Russian directory published

JERUSALEM —

The Russian aliyah has brought many changes in Israel. The Russian language is often heard in the street, and almost all shops carry signs in Russian.

The latest innovation is the appearance of the regular Yellow Pages directory in Russian. Before it appeared only in Hebrew and English. It embodies some 10,000 business addresses and telephone numbers for the entire country, spread over 302 of its 800 pages.

Most important for the new Russian olim are the 64 introductory pages at the beginning of the book, containing general information with an emphasis on how to find emergency services, how to register for social and educational services, and how to use local and international telephone services.

There is also information about military service and the Home Guard, and even an explanation of the Jewish holidays and their origin.

The publishers were surprised at the lively interest the Russian Golden Pages have aroused also in the veteran Russian-speaking Israelis. The production took a whole year with a team of 10 translators (most of them new olim) and a chief editor, Tania Otankova-Levinger, a veteran immigrant from the U.S.S.R.

One of the translators said there is nothing comparable to the Golden Pages in the U.S.S.R., where it is usually difficult to locate even an ordinary telephone directory.

Like all Golden Pages directories — this publication's cost is entirely covered by the advertisements in it. Like its parent, the Hebrew-English edition, it will be distributed free in various absorption centres, and other centres where Russian olim frequent.

The first 100,000 have already been snapped up and more are being printed, said Zwi Urbach, the director-general of the Russian edition.

The staff is already gearing itself to start work on the second edition, as Golden Pages must be updated continously.

New Russian-language newspapers started to appear last year and now there are no less than 10 dailies and weeklies in Russian available at all kiosks, with their readership expanding all the time — much to the envy of the local Hebrew and other foreign language papers, most of whom have had a difficult year which required staff reductions.

Some Russian olim are now beginning to talk about forming a political party of their own, for the next elections which would concentrate on defending their interests.

Artist creates Torah arks

JERUSALEM —

In her blue jeans, sneakers and pony tail, 30-year-old Zehava Benyamin hardly looks like someone who creates huge, heavy pieces of Jewish ritual art.

For Benyamin, however, the creation of Torah arks for synagogues is something that allows her "to cross over from one plane of spirituality to a higher one."

Benyamin specializes in aluminum brass works, silver-plating and gold or color anodizing. Her interest in Jewish folklore, history and art and their impact on ritual artifacts led her to focus her artistic talents on Judaica.

After studying at the Israel's Art Teachers Academy in Ramat Hasharon and with artist Beno Glickman, she started by working on smaller ritual pieces such as mezuzot, Elijah's cups, and jewelry, before eventually being commissioned to work on her first ark two years ago.

Beautiful ornaments

Benyamin knows that building arks isn't the sort of work Jewish women usually engage in, and that some believe only men should work on such objects. "People keep asking me whether there are any Jewish laws I should know regarding building arks.

"After I was asked that question on television, I came home and someone called to tell me that everyone should leave me alone regarding Halachah — that there are no laws regulating the building of arks in synagogues," she said.

"Rav Toledano says that women helped in the building of the Temple," she says. "Now that is one art project I would love to undertake.

"Many women in Israel work in Judaica or make jewelry, but I think people are startled when they see someone like myself doing such difficult, physical work," she explained. "I do everything, including sawing, molding with wood and metal casting."

Despite the hard work, Benyamin believes her femininity allows her to work with more sensitivity and delicacy than men. She regards the ark as a beautiful ornament, albeit a large one, something that is delicate, fragile and needs to be painstakingly constructed.

Benyamin says working on an ark "forces me to use everything that I know, and unites all of my skills and continuously demands creativity. It is the greatest challenge of the mind, body and soul."

Her first ark, built for a synagogue in the capital's Bayit Vagan neighborhood, was only four feet high, but Benyamin was soon commissioned to work on one at the nearby Sephardi Or Baruch yeshiva.

When she works on an ark, Benyamin says, "I follow the lines until they become shapes and the shapes until they become colors, and I see in them little pictures. Finally, I see the big picture that pulls the whole ark together, and then this has to fit into the general shape and movement of the room the ark will stand in."

Or Baruch had sought an ark portraying the Torah as the essence of life and Zion as the centre of the world. Benyamin built an ark on three pedestals, symbolizing the three things the world is said to stand on: Torah, prayer and good deeds. The rest of the ark includes Torah crowns, trees, abstract designs and Moroccan ornaments. The top of the ark features three crowns with various kabbalistic and religious symbols.

Completed this year, it stands 15 feet high, with gold, silver, blue and scarlet intertwined shapes and letters blazing, twisting and moving. The ark commands attention and fills the room with its presence.

The arks have become her obsession. In addition to the two in Bayit Vegan, she has now completed a third and is almost finished with a fourth. On Lag b'Omer, two of her arks were completed, and she attended the Torah dedication ceremonies for the first time in her life.

"It was very moving to see the singing and dancing in the procession in which the Torah was brought to the ark," she recalled. "It was like watching a bride go towards her wedding canopy, and I had built the canopy."

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Business Outlook

New tactics seen for survival

TORONTO —

At a time when the Canadian economy is suffering, the lack of government commitment and incentives for Canadian businesses to invest in technology and develop relationships with international partners is becoming more and more obvious.

At the European Technology Roundtable Exhibition (ETRE) in Opio, France, Sept. 12 to 14, only five of the 600 firms represented were Canadian. "I think it's shocking," says Michael Iscove, president of Creative Fusion Limited. "The future of North American society rests on our ability to compete in a world where technology is advancing on a daily basis."

Iscove feels Canadian businesses require international relationships in order to successfully compete in the world's emerging free trade marketplace.

"We cannot ignore the fact that trade barriers are coming down all over the world. In Canada, we are trying to maintain armchair isolationist policies," he explains.

"If Canada is not included in the Free Trade Agreement between the U.S. and Mexico, we will be locked out of the North American Free Trade Zone, positioning the U.S. as the sole access to a market as large as the European Free Trade Zone. We must enter into the 1990s now with a new focus and understanding of the world. If we do not, we will become a dinosaur in the next decade.

"We have the potential to compete — our labor force is skilled and eager to work. They need to be trained to do jobs which their rates of remuneration are competitive. The lack of support from the government and financial communities has made Canadian companies reluctant to commit money and resources to research, development and technology. Yet these are the only ways to rebuild this country and ensure its future standard of living. We are now in a position where we must learn to look beyond the next quarter and plan for the next 10 years."

Iscove believes international conferences can provide Canadian companies with the opportunity to create strategic links which will be catalysts for their growth. "At conferences such as ETRE, discussions and interaction result in the establishment of relationships between North American, European and Asian firms. Canadian companies must attend such high-level symposia in order to find intellectual, financial and distribution sources."

The conference provided a forum for industry leaders to debate their destinies and forge new and improved links with their competitors and potential partners. Topics discussed included the future of technology with a focus on the development of strategic liaisons leading to the rapid and efficient evolution of the industry. Keynote speakers Bill Gates, chairman of Microsoft, Phillipe Kahn, chairman of Borland International, Inc. and Larry Ellison, CEO of Oracle Corporation discussed the software advancements of their respective companies, and how they will dramatically improve the performance and capabilities of information and communication systems over the next decade.

Satellite uses Israeli experiment

MONTREAL —

The Israel Space Agency (ISA) will use a space experiment proposed by Tel Aviv University astronomers on Israel's first exploration research satellite.

Prof. Elia Lebowitz, Dr. Noah Brosch, Dr. Sara Beck and Prof. Hagai Netzer from the university's Department of Astronomy and Astrophysics in the School of Physics and Astronomy and Dr. Erez Ribak from the Technion — Israel Institute of Technology constituted the proposed team.

The principal researchers — Brosch, Lebowitz and Netzer, who is director of the university's observatory — explained that the team first became involved with the project in 1988, when the Space Agency invited the scientific community to put forth a space research proposal, which if chosen, would be funded by the agency.

TAU's proposal, preferred over 11 competing proposals, entails the designing of an ultraviolet telescopic system which can image and measure from the satellite, ultraviolet radiation emitted from celestial objects. Using three telescopes, each fitted with a mirror whose diameter is 20 cm, the system would receive signals on three different wavelengths.

The proposed system will be able to scan large areas of the sky and thus enable scientists to probe deeper into space and discover more about such areas as the Milky Way Galaxy, the Quasar populations and stars in other galaxies, the scientists said, adding that the emitted ultraviolet radiation can only be detected above the Earth's atmosphere, and therefore, it is necessary to put the system aboard a satellite.

The system will be designed at TAU in co-operation with one of Israel's leading companies in electro-optical systems, ELOP — Electro-Optics Industries Ltd. Prototypes of the design are scheduled to be finished within three years.

The Space Agency is keen to promote astronomical research in Israel, and will be investing several million dollars in this project. The agency expects to launch the research satellite around the year 1994.

All-Canadian computer fair held

Business BEAT

By
STEPHANIE CHAPMAN

Exhibit space in the Ontario Computer Fairs may only be purchased by Canadian vendors, according to James T.S. Creighton, president of a company which produces 12 one-day computer exhibitions each year.

According to Creighton, "We feel that had we invited non-Canadian companies to exhibit in our shows, it would be no different than supporting cross-border shopping.

"Primarily this move was aimed at preventing mail-order houses outside Canada from being able to exhibit in our shows. We introduced this policy two years ago, and as far as we know, we are the first Canadian exhibition producer to take this step. Initially, we were reluctant to publicize our policy because of some concerns regarding anti-competition legislation.

"We feel, however, that at this time it is extremely important, in any way possible, to support Canadian vendors. We hope that other producers of consumer shows adopt similar policies," he says.

Creighton also believes that "purchasers of computers or software are best served by Canadian vendors who are in a better position to offer service or exchanges."

According to Creighton: "To date, not one single visitor to the Ontario Computer Fairs has offered any criticism regarding our not having out-of-country exhibitors. This would appear to indicate that Canadian vendors of computers and software are offering top selection and value for Canadian buyers."

* * *

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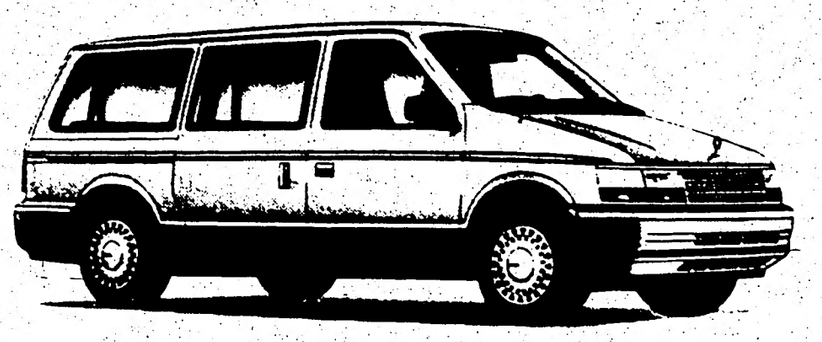
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Fabulous 3 bedroom home features family rm., eat-in kitchen. Affordable Vendor financing with low cash down. *Linda Rose.

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$499,000. Lovely 2-stry., 4 SOLD 3 baths, updated kitchen w/brkfst. rm. + walk-out, fi[illegible] level. CAC. **Don Wagman.

UPPER VILLAGE — BEST BUY!
$498,900. Super 3 bedroom home with updated kitchen, main flr. family rm., fin. lower level, walk-out. Central air. *Jerry Kerbel.

REDUCED $600,000
Warren Rd. Magnificent centre hall. Outstanding reno. 6 bedroom, library, pool. 3 car gar. + coach house. *Mary Wasser.

LOWER VILLAGE — MUST BE SOLD
Centre hall. 4 bedroom, master ensuite, main flr. den, eat-in kitchen. Attached garage. Exceptional lot. *Lesley Binstock.

LOWER VILLAGE TUDOR
$699,000. Charming 3+ bedroom, 3 baths, updated kitchen & baths. Central air. Lots of wood accents. Shows well. *Edie Winberg.

BY THE PARK
$509,000. Fabulous townhome updated with flair. 3+ bedrooms, 4 baths, skylight. Central air. Double drive. *Betty Cohen.

ALLENBY SCHOOL
NOW $339,000. Lovely 3 bedroom, 2 baths, modern kitchen, finished recreation room. Lots of wood. Parking. **Harold Hillman.

CEDARVALE
$375,000. Tudor charm. 3 bedrooms + tandem, eat-in kitchen, generous principal rooms, updated bath, finished lower level. *Betty Cohen.

STEPS TO ST. CLAIR
$249,000. Chic 3 bdrm. hom[illegible] SOLD [illegible]nny's rm., fireplace, central air, alarm, double garage. W[illegible] subway. *Howard Schmeltzer.

GLENCEDAR RD.
$439,000. Breathtaking 4 bedroom home with new kitchen & baths, finished lower level w/nanny's room. Central air. *Barby Ginsberg.

REDUCED $90,000
Vendor relocating. Bring all offers. Moore Pk. Centre hall, 3-storey, 4 bedroom, family rm. Central air. *Leslie Dennis.

CASTLEFIELD/YONGE
$499,000. Gracious foyer. W[illegible] SOLD 3 BR., master ens., eat-in kitchen, spacious princ. [illegible] w/o's, Attached gar. *Edie Winberg.

LYTTON PARK
$315,000. Stunning home just steps to Yonge. 3 bedrooms, 3 baths. Quality upgrades throughout. *Shelley Fingerhut/*Donna Taylor.

NORTH TORONTO — REDUCED!
NOW $719,000. Fabulous renovation. 4-5 BR., 4 baths, family rm. on main. Central air. Patio. Quality throughout. Must sell! **Don Wagman.

AVENUE RD/WILSON
$495,000. Wonderful 3 bedroom residence boasts main flr. family rm. & pwdr. rm., spacious White kitchen. Upgrades. CAC. *Jerry Kerbel.

BATHURST MANOR
$279,000. Ranch bungalow. Spacious 3 bdrms., fin. lower level with 2 bdrms. & separate entrance. Att. gar. **Don Wagman.

CHAR[illegible] SOLD PLEX
$439,000. Avenue Rd/Chapl[illegible] SOLD [illegible]us 3 bedroom units, finished lower level. Parking. *Wilma Freedman/*Mary Wasser.

LUXURY CONDOMINIUMS

77 AVENUE RD/HAZELTON
$535,000. Prestige condo. residence. 2 bedroom + solarium, stunning kitchen. Beautiful finishings. 2 car parking. *Jack Solomon.

MARKET AREA PENTHOUSE
$225,000. Stunning views. 1 bedroom + den + solarium, ensuite laundry, parquet floors. Parking. Central air. *Ron Cowan.

AVENUE RD/ST. CLAIR — VALUE!
Wonderful condo. 2 bedrooms/den, 2 baths, 2 car pkg. Alarm. Pool. Every amenity. Central air. Lots of closet space. *Wilma Freedman.

EGLINTON/DON VALLEY
NOW $219,000. Luxurious 2 bdrm. suite, solarium, 2 baths, approx. 1,400 s.f. CAC. 2 pkg. spaces. Fabulous view. **Harold Hillman.

YORK MILLS PL. — REDUCED $70,000
Splendid 2 BR. + den, great living space, ensuite laundry, over 1,800 sf. with 2 car pkg. Vendor says sell! **Don Wagman.

BROADWAY P[illegible] SOLD - REDUCED!
$167,500. Yonge/Eglinton. [illegible] unit with park view. Thousands in upgrades. Carefree living. *Robert Kerzner.

483-4337

*Sales Representative **Associate Broker

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LOCATIONS INC., REALTOR
REAL ESTATE SERVICES

HOMES

ESTATE SALE-WILSON & BATHURST
Premium lot with 3 bdrm. house, central air, private side entrance, finished basement, 2 kitchens, fireplace. Close to shopping, synagogues, parks, TTC, schools, etc. Call Marvin Newman, Sales Representative, 771-7100.

BATHURST-CLARK
3 bdrm home with dble car gar. Fabulous premium lot on cul-de-sac, reno kit. overlooking fam. rm., rec room with built-in bar, main flr laundry. Steps to Synagogue, move-in condition. $279,900. Elin Beaumont, Sales Representative, 771-7100.

ULTIMATE IN THORNHILL
Enormous white kitchen with centre island, built-in bar in oversized family room, large master bdrm. with fireplace, circular staircase open to basement, interlock, professionally landscaped ++++. Call Jeff Tabachnick, Associate Broker, 771-7100.

ANNEX — ANNEX — ANNEX
$349,000 Five bedroom opportunity for great investment. This home will be sold, so if you are in the market to buy call now before it's too late. David Lieberman, Sales Representative 771-7100.

CONDOMINIUMS

BATHURST & ANTIBES - 1, 2 & 3 BEDROOM UNITS
Starting at $129,900 — Great selection! Call Joseph Soer, Sales Representative, 771-7100.

REDUCED BY $60,000 — FINCH & BATHURST
Penthouse 2 bedroom, loaded w/extras. Other 2 bedrooms starting at $165,000. Rec. centre w/indoor pool +++ Call Joseph Soer, Sales Representative, 771-7100.

BAYVIEW & GREEN LANE — 2 BEDROOM
+ solarium, extras +++, must sell. Call Joseph Soer, Sales Representative, 771-7100.

AVENUE ROAD & 401 — REDUCED
2 bdrm. + solarium, 5 appliances. Immaculate, Tridel-built, great value. Call Joseph Soer, Sales Representative, 771-7100.

CONDOS ARE MY SPECIALTY!
Let me help you buy or sell. Call Joseph Soer, Sales Representative, 771-7100.

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ILLEANE SEGAL
SALES REP

HOMELIFE/PARTNERS REALTY INC.
229-4454

GREENLANE/LESLIE
$459,900 3,000 Sq. ft +, 4 bdrm, 3 baths

$539,000 3,000 Sq Ft + 4+2 bdrm, 5 baths

$649,000 Ravine — fully upgraded 5 bdrm 4 baths. Over 3,400 sq. ft. Move in cond.

$549,000 New listing. Over 3,000 sq ft. Fully fin. house 5 bdrm 4 baths. Hardwood flrs, thousands in extras. Des. Street!

PENTHOUSE/STEELES
$193,900 View of the city 2 large bdrms, 2 baths move in condition!!

BRIDLEPATH
PROGRESSIVE REAL ESTATE INC. REALTOR

BAYVIEW / STEELES 100 x 200 FT LOT BACKSPLIT
Great potential for new home to be built or existing home in excellent condition, oversized principal rms family room w-out to pool fin lower level maids rm and more L. Unroth / E. Richman 449-0090.

THE WATERGARDEN CONDO
"A SHANE BAGHAI WORK OF ART"
Uniquely displayed in this distinctive 40 unit condo on a south facing ravine granite finishings imported kit state of the art security 24 hr con. Terraces balconies storage summer 93 occupancy.

BAYVIEW EXCLUSIVE CUL DE SAC BUILT BY BAGHAI
Magnificent luxury homes with the finest quality and finishings that Baghai offers imported kit granite professionally decorated with maids qts sauna wet bars L. Unroth / E. Richman 449-0090.

RARE OPPORTUNITY!
BUNGALOW BY SHANE BAGHAI BALMORAL
Upgraded hardwood floors imported white Salvaranni kit family rm fireplace will complete basement to suit master includes 6' whirlpool & many extras. View with L. Unroth / E. Richman 449-0090.

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by Heritage Club Estate Homes

Bayview Forest Estates, a custom collection of prestigious new design releases. These homes are a superlative example of style and craftmanship, all nestled in a 9 lot wooded enclave. Bayview Forest Lane by Heritage Club Homes could be yours. Visit the sales centre this weekend or call:

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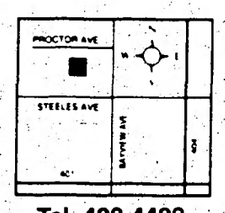

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764-6000

PRIMROSE LUXURY — VENDOR WANTS OFFERS!!!
$198,800. Spacious 2 bdrms & 2 Baths, south exposure!

RIDGEGATE'S FINEST HOME — LOWEST PRICE!
$429,000 — just listed, mint condition, best quality.

FIRST AD! PRICED RIGHT! 2-STOREY! A STEAL!
$229,000. 3 bdrm, separate entrance to basement.

TRIPLEX! INCOME! LUXURY! CITY!
$399,000 — 3 spotless, 3 bdrm & ensuite. Quiet street.

BUILD YOUR OWN HOME! LOTS! LOTS!
50 Ft and Up — privacy — steps to shul!

CUSTOM BUILT: ARNOLD/ATKINSON — 5 BDRMS!
$699,000 — 50 x 150 ft lot — LUXURY!!!

VICTOR FISCHLER
764-6000 (24 HRS)
RE/MAX REALTRON REALTY INC.

Signature
Realty Limited

CLARK/HILDA "THE 5% SOLUTION" FOR THE FIRST time buyer! 3-bdrm, full master ensuite, fin. bsmt, gar. opener, walk to all amenities. *Sarah Bzowski

ATKINSON EAST OF BATHURST 4+ bdrms, mn. flr. libr, direct entrance to gar, grey & white decor. *Sarah Bzowski

BAYVIEW COUNTRY CLUB Prof. decorated to the hilt, ultra contemporary 2,600 sq. ft., master ensuite incl. dble Jacuzzi (& sauna, a must to see! *S. Bzowski

ROSEDALE HTS. NORTH — 1ST TIME BUYERS dream, 3-bdrms, lrge fam. rm, huge white kit, ceramics everywhere, shows like a model. Won't last! *L. Langer

BATHURST/STEELES LRGE 4-BDRM, fin. bsmt, inground pool, sauna, hot tub in bsmt, satellite dish, priced to sell! *L. Langer

BATHURST/STEELES LOT 73 x 299, large home w/pool or build your dream home up to 6,000 sq. ft. *M. Benamou

730-1077

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Canada Trust Realty Inc. Realtor

BATHURST-SHEPPARD
$349,000. Quality built new 4-b.r. 2-stry home, approx 2,200 sq. ft. This is not a misprint. Main-fl. fam. rm. Property backs on tio parkland. Buy now and choose your own finishes. L. Sone, Sales Rep., 783-3333.

BATHURST-GLENCAIRN
• $279,000 — detached bung., fin. bsmt., 50x103 lot — walk top subway. • $390,000 — build or renovate this 4-bdrm. home — 50x168 — dbl. garage. • Choice of good lot from $250,000.
D. Abraham, Sales Rep., 783-3333

BATHURST & ALEXANDRAWOOD
Spacious 5 level backsplit on 50' lot. 4 Bdrms & Family Rm, Den & Nanny's Apt. with full kitchen Call Grahame King or Shelley Winkler 487-5201.

CONDOS

CONDO! CONDO! CONDO!
• $105,000 to $179,000 Glencairn subway 1-2-3 bdrm., parking, pool. • 3000 Bathurst choice of 1-2-3 bdrm. — Shabat elevator. $159,000. • "The Primrose, Bathurst-Steeles."
D. Abraham, Sales Rep., 783-3333

1 Houses For Sale

LOOKING FOR A CONDO?
$229,900 — Brand new suite. 2 bdrm + den. 2 full baths. Approx. 1,250 sq. ft. of luxury. Security, ensuite laundry. 2 pkg. spaces. Steps to shul. Don't miss this opportunity. E. Segal* 256-1388.

• • •

BATHURST-LAWRENCE
$269,000 — Fabulous builders lot or starter home. Finished bsmt. D. Simon* 256-1388.

• • •

BATHURST-WILSON SUPER VALUE!!!
$269,000 Spacious 2 storey! Gleaming hardwood floors, 3 bdrms, garage, steps to TTC, shops! Liz Gordon* 256-1388.

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McCAUL/DUNDAS TERRIFIC LOT!
$349,000 3 bdrm 3 sty. investment potential 25'x152' approx. Lillian Cooper* 256-1388.

• • •

BATHURST/LAWRENCE 3 GREAT BUYS!!
$420,000 - $465,000 3-4 bdrms. B/ins. Fin bsmt. In-law apt. Fully loaded. Priced to sell now! Hurry. Your neighborhood specialist Lillian Cooper* 256-1388.

*Sales Representative
ROYAL LEPAGE REAL ESTATE SERVICES LIMITED

FOX

BATHURST/WILSON
3 Bdrm., bung., mint cond. Sep. Entr. to apt. $279,000.

• • •

GLENGROVE
Brand new 3,800 Sq. Ft. Loaded with upgrades, best buy in area! $599,000.

• • •

10 PRUE CONDO
A rare find! Luxury 2,500 + Sq. Ft. 3 bdrm, fam. rm, sunken Living rm. Balcony $499,000

• • •

GLENGROVE
Exclusive listing. Immac. bung. totally reno. & Decor. $279,000.

• • •

SHELBORNE
5 Bdrm, 5 baths, custom designed 3 Yr. new home. Fabulous location. East of Bathurst $599,000.
DAVID EICHORN 787-1712
JOSEPH FOX REAL ESTATE LIMITED

THORNHILL/WYCLIFF
5+1 BDRM - FAB. LOT
Fin. bsmt-nanny's quarters, wet bar, dance flr, excellent family home in triple A location - walk to schools, walk to TTC, parks & shops. $479,000 R. Splitter, Sales Rep.

• • •

FOREST HILL •••
$199,900 - 3 BDRM
Fin. bsmt. Wet bar, fireplace w/o to large lot & inground pool, oversized garage, open staircase to bsmt - completely renovated, upgraded, addition added to home. R. Splitter, Sales Rep.

• • •

FIRST TIME BUYER!
THORNHILL - BEAUTY
3 bdrm, 2 baths, fin. bsmt., spotless, mint condition, neutral decor w/o to private fenced yd-close to shops, schools-$175,900. R. Splitter, Sales Rep.

HOMELIFE HERITAGE GROUP LTD. 764-7111

SEIDMAN
REAL ESTATE LIMITED REALTOR
633-7373

BATHURST CLARK $299,500
Spacious 4 bdrm, 2 storey, liv/din comb., lge kit, fam. rm, w/out, fin bsemnt, dble gar.

• • •

BATHURST SHEPPARD JCC
Custom-built 4 bdrm, den, fam. rm., L-shaped liv/din, lge kit, built-in app, fin. lower level, quiet cres, dble gar., ravine lot.

• • •

BATHURST YORK DOWNS
6-rms, 3 bdrms, liv/din comb, updated kit, fin. bsemnt, gar. A-1 buy.

• • •

BATHURST MANOR
Move-in cond., unique design, 3+ bdrms, 4 baths, lge liv. & din, modern kit., fam. rm., dble gar.

A. & D. SEIDMAN 633-7373

2 Houses For Sale Private

Bathurst/Lawrence - Spacious sidesplit. Quiet street. Close to amenities. $489,000. 782-5907.

Spring Farm. July possession. 2 storey brick detached. Corner lot. 3 bedroom plus family. Many extras. Must be seen to be appreciated. 889-2166. 8805

3 Houses For Rent

ABSOLUTE GEM!
CLARK/ATKINSON
4 bed, fin. bsmt. Flexible Terms
Re/Max Realtron Realty
Rima Yevstigneev
764-6000 24 hr hot line

Bathurst/Chabad Gate - Furnished 3 bedroom house. Short or long term. 398-0136. 8827

Bathurst/Clark - 3,800s.f. 5 bedrooms. 2 ensuites. Library. Huge master with sitting area. His and her walk-in closets. Florida kitchen. 738-5978, 731-2136. 8313

Bathurst/Sheppard - Detached 3 bedroom. In-law apartment. $1,250 plus. 630-6280. 8810

Bathurst/Eglinton - Cedarvale. Furnished 5 bedroom home. A.C. Renovated. June 1-August 31. Non-smokers. No pets. References. $3000 monthly inclusive. Les, 598-1240 days. 8784

Bathurst/ Patricia. 4 bedroom, large family room, 3 baths. Excellent condition. $1,500 net. also for sale. 782-8884, 782-9944. 8778

6 Condominiums For Sale

SKYMARK **REVIEW DON MILLS & FINCH**
SKYMARK ELEGANCE: beautifully renovated S.-W. corner, 2,205 s.f. + balc., 2 bdrm. + fam. + sol., 2 pkg., locker, extras. Priced well, won't last.
For our updated inventory call Santee Leung, **THE SKYMARK SPECIALIST,** 441-2003/24 hr. on call, carphone + pager. **SANTEE REALTY INC.**

•**7420 BATHURST.** 2 bd., corner $219,900. G. Goldring, 731-7111.
• **PRIMROSE.** Great view. $212,000. Perry Waisglass, 731-7111.
• **PRIMROSE.** Penthouse $179,900. S. Kriger, 731-7111.
• **PRIMROSE.** 2 bd., sol., $184,900. Garry Hazin, 731-7111.
• **133 TORRESDALE.** 3 bd. $209,900. Susan Hochman, 731-7111.
• **YONGE/CLARK.** 2 bd, $184,900. Evelyn Pollock, 731-7111.
• **BATH./BAYCREST.** 2 bd., 2 bths., $146,900. Ted Waxman, 731-7111.
• **205 HILDA.** 3 bd. $164,900. Garry Hazin, 731-7111.
• **360 RIDELLE.** 1 bd. $105,000. Bella Beer, 731-7111.
UNGERMAN RLTY. RLTR.

NEW LUXURY CONDOS AT TODAY'S PRICES
Yonge St. North 2 bd. + solarium, 1,300-1,850 sq. ft., spacious rms., lg. elegant marble lobby, concierge, full rec facilities, tennis, pool, racquetball, Nautilus, medical centre, restaurants & retail on 1st & 2nd flrs., lots of outside visitor pkg., has to be seen! Call Sam Rubinstein R.E. Ltd., Broker, 771-9040.

• **YORK MILLS PLACE.** 3 bd., approx. 2,000 sq. ft., 3 bd., total luxury! $559,000. Marilyn Ray, Ungerman R.E., 731-7111.

2 bedroom and den. 5 appliances. 782-6903. 8773

8 Condominiums For Rentale

Bathurst/Steeles. Primrose. Luxury corner unit. 2 bedrooms plus solarium, 2 bath. Balcony. 5 appliances. Parking. Locker. Blinds. Great view. Excellent value. Immediately. 736-1780, 638-3829. 8764

12 Shared Accommodation

Bathurst/Eglinton - Female. Furnished room and private washroom. Kitchen privileges. 782-3904. 8786

Bathurst/Eglinton - Free rent in return for housekeeping in 2 bedroom apartment. 782-8469. 8741

2 bedroom apartment to share. Female businesswoman or student. $350- $400 monthly. 630-3088 or 738-5573. 8811

13 Apartments For Rent

1 BDRM PENTHOUSE
FULLY FURNISHED — $950 MONTHLY
360 RIDELLE AVE.
PHONE **298-2097**
OR
FAX **298-2992**

LUXURY PENTHOUSE
Bathurst/Sheppard
21st Flr., Beautiful view, 3 Bdrms, approx. 2500 sq. ft., private laundry, incl. 1 parking.
$1211. *monthly*
960-3238
Mon.-Fri. - 9-5

Bathurst/Baycrest - 2 bedroom, 2 bath. $975. April 1st. 789-9323. 8704

13 Apartments For Rent

Bathurst/Wilson - New furnished basement apartment. Private entrance. Subway. Alarm. Parking. Female preferred. 635-6298. 8797

Bathurst/Steeles - Basement apartment. Separate entrance. 2 bedroom plus living room. Kitchen, all appliances. Luxurious bathroom with tub and shower. Washer/dryer. TTC at door. $650. 223-0662 after 5pm. 8837

Bathurst/Sheppard - Bungalow-upper level. Unfurnished 3 bedrooms. Living/ dining. C.A.C. New appliances/ laundry. Garage parking. 631-7738.
Bathurst/York Downs - Furnished bachelor basement. Appliances. Parking. Separate entrance. 631-7738. 8782

Wilmington/Overbrook - 1 bedroom basement. Fully furnished. 4 appliances. A.C. Cable. Separate entrance. Parking. Non-smoker. 398-0241. 8820

Bathurst/Lawrence - 3 bedrooms. Steps to subway, shopping and synagogue. Immediately. 782-5184. 8774

Bathurst/Lawrence - Luxury 3 bedroom, 2 bath in 6-plex. Very clean. Parking. Appliances. Minutes to subway. March 1st. $973. 783-7584 7pm-8pm. 8453

23 Florida Property For Rent

Beautiful 2 bedroom, 2 bathroom. Plaza of Americas, Collins and 163rd. From March 1st. $65u.s. daily. 252-8089, 665-4717. 8787

24 Florida Property For Sale

• **ARLEN HOUSE** - 2 bdrm apt on 2nd floor. Beautifully furnished. Reasonable 305-947-5299.

Hallandale. 2/2 luxury beachfront condo. 24hr security. $100,000u.s. 305-454-9084. 8692

Beautiful luxury condo in Hollywood. 2 bedrooms on the first floor. Furnished modern. Great location facing golf course and overlooking swimming pool and gardens. Features an alarm system and use of Pladium. Call days 416-522-4630, evenings 416-522-2219. 8779

26 Florida Accommodation Wanted

North Miami/Aventura. 1 or 2 bedroom. April 15-27. 613-820-3621. 8737

27 Israel Properties

Israel properties wanted, willing to pay in cash dollars. Zohar 667-0956. 8642

Petach Tikva. Luxury 4 bedroom, 2 bathroom apartment. Covered parking. Elevator. 306-685-2020 evenings. 8698

Tel Aviv. Handsome furnished 600 square foot apartment in prime central residential area. Central air conditioning/ heating. Superb move-in condition. Price: Low $200,000's. Call 617-270-6745. 8586

Property in Israel wanted. All kinds. Call Mr. Jacobs. 771-1915. 8608

33 Vacation Properties

Time sharing in resort. 2 weeks anywhere. Suit family. 398-0136. 8828

Best Western Tropics Hotel. For rent in Palm Springs, 50 condos with kitchen facilities. 92 rooms all furnished. 2 pools, 2 jacuzzis. 2 restaurants, mini store, full cocktail bar. Close to synagogues. Please phone for prices and reservations, 1-800-367-6858. Mr. Monty, sales manager. 8251

38 Announcements

(ANNOUNCEMENT)

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Home Inspection Service
886-2856

We specialize in:
• Pre-Purchase Resale Home Inspections
• New Home H.U.D.A.C. Inspections
*Pre Closing *Pre Year End

Comprehensive written & verbal reports on site only $225.00

We also offer
• Termite Inspections • U.F.F.I. Inspections
Members: Ontario Association of Home Inspectors, American Society of Home Inspectors (ASHI)
Let an expert inspect your dream home
Since 1977 **886-2856**
STEVE BALSHIN, President

Jewish Singles Directory - New edition; nominal charge. Jewish Information Service, 635-5600. 8752

39 Social Announcements

Shapiro-Cizmar - Harvey Shapiro is proud to announce the engagement of his son Gary to Marianne, daughter of Mary and Michael Cizmar. 8745

42 Articles for Sale

Mont Blanc writing instruments, sales and service. Authorized dealer. 638-1020. 8548

Family membership, Richmond Hill Country Club. For details call 483-7658. 8744

45 Employment Opportunities

The Canadian Jewish news

Fully commissioned advertising sales reps, full or part-time required.

Flexible hours and unlimited earnings potential.

Call **Vera Gillman, 422-2331.**

Notice to advertisers - The Ontario Human Rights Code prohibits discrimination because of *age, sex, marital status, race,* creed, colour, nationality, ancestry or place of origin. In compliance with this code **The Canadian Jewish News** reserves the right to make the necessary changes in advertising copy. 7971

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Salesperson for Toronto based shoe importer. Territory Toronto and Western Ontario. 739-8100.

A small synagogue with a "one person" office, requires a special person who, in addition to having bookkeeping and Wordperfect skills, must be organized, friendly and committed. Permanent part-time. Call Mrs. Coleman at 365-7265. 8702

For 1992-93, Rabbis and teachers to teach Judaic and Hebraic studies in Yeshiva High School for boys and Ulpana High School for girls; some individualized and group tutorials; Orthodox Rabbinic Ordination; Degree from Orthodox Seminary or Women's College; Teacher's certificate; Fluent in Hebrew; Familiarity with Israeli culture and religious Zionist thought. Experience at secondary school level. Send resume to: 159 Almore Avenue, Downsview, Ontario, M3H 2H9. 8687

46 Employment Opportunities

Salesperson with connections to drug, discount and health stores for shower and beach sandal line. 739-8100. 8839

47 Employment Wanted

Looking for a job as a family chauffeur and/or guard. Ability in household chores. 736-0204. 8812

2 Israeli girls looking for any kind of job, babysitting etc. 398-5559. 8829

49 Financial Opportunities

Fountain pens/Wristwatches. All types wanted by collector. Will pay from $5 to $5,000 for your old pen or wristwatch. Ray, 278-2075.

Costume jewellery wanted. Also, fashion accessories, pre-70's. Bev, 694-3094. 8749

50 Domestic Help Available

OUR 6TH SEASON
A great selection of Summer Mothers' Helpers from Quebec. Apply early for April/May arrival.
Nanny & Me Inc.
882-1059
Gov't. Lic. Since 1986

COMPANIONS UNLIMITED
Companions, Health Care Aides, Housekeepers, Cooks, Male/Female Attendants, Alzheimer's Care
A personal service for families desiring carefully screened and trained professional care for the elderly. We match special needs with special care providers.
730-8866
A DIVISION OF MANORCARE CANADA, INC.

Cleaning lady available. Apartments and houses. Experienced, references. Lorn 740-5846. 8568

H.C.A. Experienced with references seeks steady job to care for elderly. 960-0729 evenings. 8769

Experienced nurse seeks job caring for elderly or sick. Hebrew, Russian, English speaking. 633-5376. 8792

Affordable maid service. Quality work. $10.00/ hour. Bonded and insured. 391-0560. 8533

Experienced Polish ladies available to clean houses, apartments. References. Very reasonable. Dana, 686-8344. 8816

1000 Miles Agency. Live in or out housekeepers, babysitters, companions and drivers. 533-8297, 533-1682. 8740

Nannies/Housekeepers - Live-in/out, available for immediate and future placement. Reasonable rates. Licensed. Domestic Referral Services. Ellen Shiewitz. 886-1630. 8640

Nurse available part-time evenings in the home. Experienced. References. 285-7593. 8736

European cleaning lady available. Experienced. References. 252-4690 after 6pm. 8799

English/Russian speaking woman, looking for job caring for elderly nights. 665-4043. 8670

Nanny/Companion available. Live-out. References. Experienced. 782-4090. 8747

51 Domestic Help Wanted

Nanny/Housekeeper. Live-in. For 2 year old and newborn. Must be energetic, self-motivated, creative, flexible. Must have landed status. Experience, references required. North of Toronto. 859-4106, leave message. 8791

52 Personals

Need to blow off steam? Call Tel-Aide: the Jewish Distress Line. 636-9610. 8758

53 Business Personals

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54 Personal Companions

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I'm looking for that special lady to share the enjoyment of life. If you were perfect, you would be 32-42, attractive, good-figure, with a touch of class. Intelligent, financially secure, you enjoy intimacy, both physically and emotionally, and want a man to be both lover/ best friend. I'm 5'9", mid-40s, MBA, own my own business. I exercise, play tennis, ski, ride and sail. I enjoy theatre, travel, gourmet cooking and most of all, sitting in my Jacuzzi watching the fire with a glass of wine and that special lady beside me. I am a sensous, uninhibitted man, warm, caring, yet a bit of a rogue. They say I look like DeNiro/ Nicholson. Interested? Box 5377 CJN. 8772

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54 Personal Companions

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Single Jewish male, 29, 5'10", attractive with a secure upwardly mobile job, whose interests include dining out, tennis and reading seeks slim, marriage minded female, 25-32, who is ready to settle down. Photo preferred. Box 5343 CJN. 8592

55 Obituaries

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Isaac Szwimer on Jan 24/92, late of 34 Carscadden Drive #305.
Sadie Ely on Jan 24/92, late of 4455 Bathurst St., #411.
Darrell Draper on Jan 24/92, late of 40 Wilket Road.
Shirley Rubin on Jan 26/92, late of Central Pk Lodge, Albion Road.
Clara Roebuck on Jan 25/92, late of 11 Evergreen Gardens.
Bernard Black on Jan 26/92, late of 1101 Steeles Ave. W. #906.
David Slatter on Jan 25/92, late of 2330 Bridletown Circle #704.
Jack Weiss on Jan 26/92, late of 39 Braemar Avenue.
John Cohen on Jan 28/92, late of 4 Lowther Avenue #701.
Louis Samuels on Jan 28/92, late of 645 Castlefield Avenue.
Anna Kruh on Jan 27/92, late of 224 St. George St., #204.
Mollie Lepofsky on Jan 29/92, late of 110 Edwards Street.
Etta Markson on Jan 29/92, late of 3560 Bathurst Street.
Saul Acks on Jan 30/92, late of 561 Lawrence Avenue West.
Helen Goldman on Jan 30/92, late of St. Raphael's Nursing Home.

BENJAMIN'S PARK MEMORIAL CHAPEL

Braun, Irene on February 8, 1992, late of 521 Glengarry Ave.
Davis, Sam on February 8, 1992.
Green, Betty on February 2, 1992.
Hershorn, Harry on February 4, 1992, late of 15 Laurelcrest Ave.
Karasik, Max on February 3, 1992, late of 14 Barksdale Ave.
Kartzowitz, Abram on February 6, 1992, late of 49 Garbutt Cres.
Kleinberg, Max on February 5, 1992.
Koren, Avraham on February 3, 1992, late of 147 Yarmouth Rd.
Marks, Benzion on February 4, 1992, late of 11 Ridge Court.
Michallovski, Yefim on January 31, 1992, late of 7601 Bathurst St., #1007.
Nigberg, Michail on February 7, 1992, late of 125 Neptune Dr., #1402.
Patoff, Sam on February 3, 1992, late of 4266 Bathurst St., #415.
Perl, Eliezer on February 7, 1992, late of 72 Cherrystone Dr.
Rash, Catherine (Kate) on February 7, 1992, late of 4383 Bathurst St., #403.
Razovsky, Sarah on February 7, 1992.
Rubenstein, Leslie on February 1, 1992, late of 75 Castleknock Rd. 8790

Steeles-College Memorial Chapel

Irene Hennick on Feb 1/92, late of 7825 Bayview Ave., #1311.
George Chrobotek on Jan 31/92, late of 14 Milner Gate.
Irving Dennis on Feb 2/92, late of 444 Lawrence Avenue West.
Samuel Richardson on Feb 2/92, late of 642 Sheppard Avenue East #1517.
Sophie Shankman on Jan 31/92, late of Jewish Centre For Aged.
Sophie Isenberg on Feb 1/92, late of RR # 1, Mansfield.
Sidney Freeman on Feb 2/92, late of 429 Walmer Rd.
Morris Mandel on Feb 2/92, late of 6151 Bathurst Street #301.
Isaac Gelman on Feb 3/92, late of 4415 Bathurst Street #712.
Marion West on Feb 4/92, late of 102 Palm Drive.
Minnie Rosenberg on Feb 3/92, late of 3560 Bathurst Street.
Poida Mondschein-Morton on Feb 4/92, late of 32 Strathearn Blvd.
Kate Smith on Feb 6/92, late of 30 Hotspur Road #5.
Marie Ross on Feb 5/92, late of 24 Gorman Park Road. 8836

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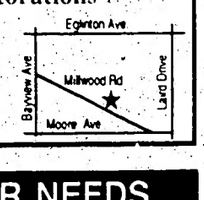

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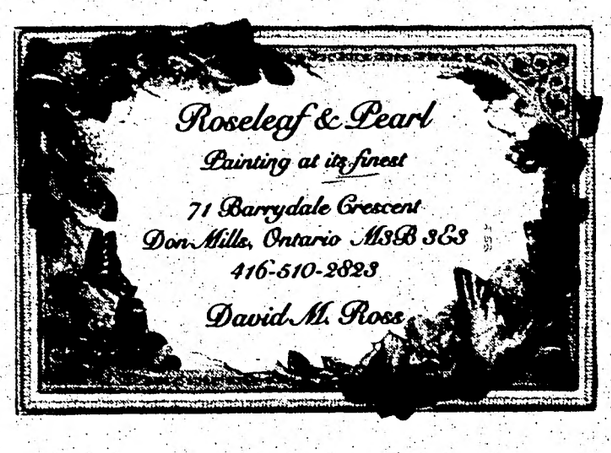

Library group formed

TORONTO — Thirty-five libraries from Ontario academic and synagogue libraries, and from Toronto, North York and Vaughan public libraries, have come together to form the Ontario chapter of the U.S. National Association of Jewish Libraries.

At the inaugural meeting, an interim board of eight was set up to make recommendations on officers, meetings and programs of the Ontario chapter. There is also a library association chapter in Montreal.

Rabbi Zigmund Wolkenstein, director of the Albert Latner Jewish Public Library of Toronto, who has been attending association meetings for 10 years, said he is "thrilled that Ontario Jewish libraries and librarians will now have opportunity to share the benefits of membership."

The U.S. organization serves as a centre for technical assistance to libraries. It promotes the publication of literature regarding Jewish librarianship, and serves as a liaison between the Jewish, and the public and academic library communities.

Dr. Marcia Posner of New York, immediate past president, and Dr. Ralph Simon, president-elect of the National Association of Jewish Libraries, came to Toronto to address the inaugural meeting of the Ontario chapter.

Posner explained that each chapter may adopt its own structure, set of by-laws and programs as long as they do not conflict with the national body's constitution and by-laws.

Simon, who will be installed as president at the association's annual conference in Los Angeles in June, noted his group helps to develop a professional cadre of librarians with expertise in Judaica.

Posner made a presentation to the two individuals who organized the chapter — Dr. Edmond Y. Lipsitz, executive director of Canadian Jewish Congress, Ontario region, and Yossi Berkowicz. Lipsitz expressed appreciation to the U.S. association "for their on-going encouragement, guidance and support."

At the meeting, Rabbi Wolkenstein gave a slide presentation of rare illuminated manuscripts, such as the Maimonides Mishne Torah (Code of Law) held by Hebrew University. He filmed the mainly 14th and 15th century manuscripts during the library association's convention in Jerusalem in 1990.

Another manuscript was a florid, medieval Yemenite script. The rabbi related that some Yemenite families — generation after generation — were scribes.

Rabbi Wolkenstein also said that he had been asked to write an article on the Latner Library's permanent display of rare manuscripts for the U.S. association's publication, *Judaica Librarianship*.

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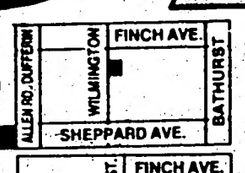

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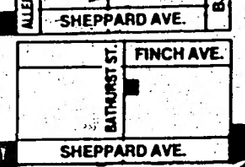

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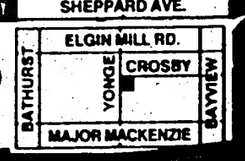

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Viewpoints

VOLUME XX, NUMBER 1, 1992 | THE CANADIAN JEWISH PERIODICAL

SUPPLEMENT TO THE CANADIAN JEWISH NEWS, *February 20, 1992*

Russia Today: Jewish Identity and New Political Anti-Semitism

by Henry Weinberg

On the night a group of professors from five Canadian universities arrived in Solnechnogorsk (a resort town in the suburbs of Moscow), for the Second Canada-USSR Academic Dialogue on Jewish Themes, the Soviet Union was being dismantled in Minsk by the leaders of the three Slavic republics. The temperature outside was minus twenty-two and the chill resulted not only from the bitter Russian winter. Initially, both the political and the physical climates did not help to allay the apprehensions of some members of the Canadian delegation who, frightened by media reports of impending doom and chaos, hesitated to travel to Russia in such unstable times.

However, it soon became evident that in spite of the fears, a major academic conference on Soviet and comparative Canadian-Soviet Jewish themes would proceed as scheduled and that the warm personal and professional contacts soon established between the representatives of two vital Jewish Diasporas more than warranted the efforts of the organizers of the conference.

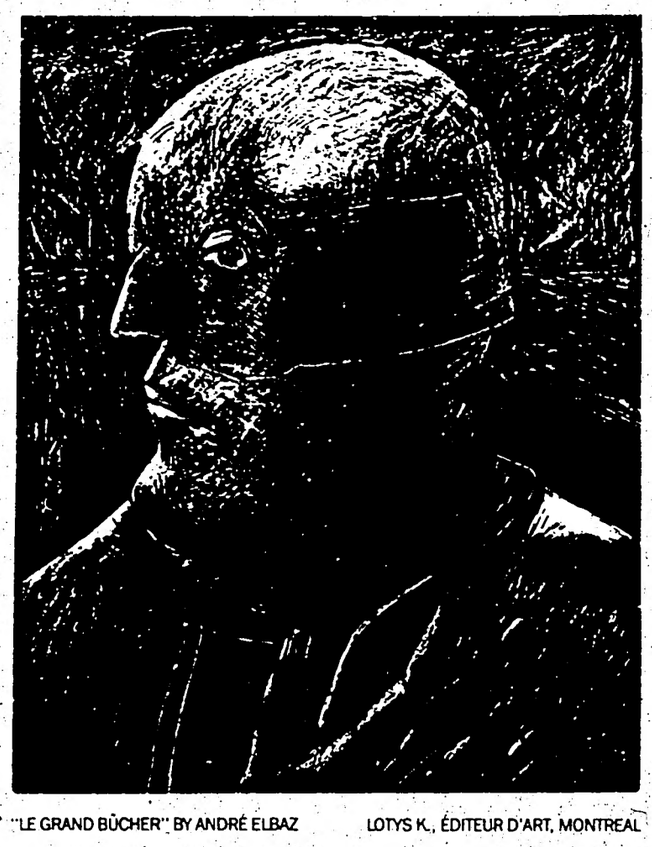
The twenty-four scholarly papers presented at the meeting ranged from methodological problems of studying Jewish identity in the USSR, to new evidence relating to the "Doctor's Plot" in 1953, to the "twin ideologies" of the Jewish community in Canada. Other papers bore such titles as "The Jewish Polity in Comparative Perspective" and "Judeophobia and 'Jewish Writing': Some European and Russian Parallels".

Jewishness Not Reason for Russian Aliyah

However, of particular interest to the situation of Russian Jewry today were some statistics cited in papers presented by Soviet scholars. Professor Vladimir Shapiro, the president of the Jewish Research Center in Moscow, an institution sanctioned by the Soviet Academy of Sciences two years ago, revealed that a recent survey indicated that only 11% of Jews pointed to their Jewishness as a reason for making Aliyah; the majority cited fears of civil unrest and other factors as a possible stimulus for emigration. Another poll indicated that 99% had given some thought to emigrating. These polling results are symptomatic of the very complex and at times bewilderingly contradictory attitudes among the Jews remaining in the former Soviet Union.

Although Russian Jews continued to arrive in Israel at a substantial pace (between 8,000-10,000, per month), it is generally believed that there are between one and two million Jews still remaining in the various republics of the former Soviet empire (a demographer at the Moscow conference pointed out some of the difficulties arriving at precise figures; his estimate of the numbers ranged from 1.6 to 2.6 million). The dilemmas and penuries of a dismembered empire, ethnic conflicts and a new precarious situation following the August coup as well as the effects of new freedoms and opportunities, the complexities of settling in Israel (especially for the assimilated intellectual), all came to the fore during the formal and informal discussions held at the Moscow conference.

Henry Weinberg *is Professor of French at the University of Toronto and Chair of the Canada-USSR Academic Dialogue on Jewish Themes. He is a contributing editor of* Viewpoints.



"LE GRAND BÛCHER" BY ANDRÉ ELBAZ — LOTYS K., ÉDITEUR D'ART, MONTREAL

As one of the Russian colleagues put it to me succinctly: objectively, the only option for Jews would appear to be clear, they must consider leaving this country (an option urged upon them by the anti-Semites), as soon as possible, because "here", we have "golod, holod, bezrabochiye i antisemtism" (hunger, cold, unemployment and anti-Semitism) and "over there" (in Israel), only "bezrabochiye" (only unemployment). In reality, however, the choice is not as clear-cut.

Jews Not Affected by Disappearance of Communist Organization

Although food supplies are scarce and expensive and heating fuel is not easily come by, most people, Jews and non Jews, appear to manage through a combination of contacts, bartering, friends with connections to food wholesales and farmers, the free market and substantial reserves hoarded in anticipation of a difficult winter. The new unemployment, caused by the dismissal of millions of former employees of the Communist Party apparatus and of "apparatchiks" of other defunct state organizations, is bound to affect Jews only marginally; they were generally kept out of most party and state organizations, where ideology was a predominant factor, as potential "Zionist agents". In fact, the most compelling motivating force for emigration appears to be anti-Semitism and fear of chaos.

Jewish Secularists Feel Anti-Semitism Will Subside

For a large segment of the Jewish population, especially the highly-assimilated intellectuals who have felt integrated into the country of their birth and its culture, the new democracy brought about by *glasnost*, and especially the aborted coup d'état of last August, holds some promise. For some of these "Russians of Jewish origin", the forces of democracy appear much stronger than the "small and poorly organized" groups of Jew-haters (in the words of a Jewish activist who is not planning to leave). They point to Yeltsin's declarations that the new Russia will assure the protection of all minorities (Yeltsin is indeed very liberal on this issue in comparison to most other Russian nationalist leaders). Others believe anti-Semitic threats will subside when the government will succeed in solving the problem of food shortages and when the birth pains related to the conversion of the Socialist economy to a market system will recede.

For the more Jewishly conscious, the drastic changes that have taken place in the last few years have brought new opportunities for expressing cultural and religious identity. Moscow now has an "Open Jewish University" a branch of a New York Jewish institution of higher learning (Touro College), as well as two yeshivot (strangely, the "Steinzaltz" Yeshiva, founded three years ago with the help of the Reichmann family, was vigorously promoted by the Vice-President of the Soviet Academy of Sciences at a meeting with the visiting Canadian scholars). The Lubavitch movement has not only opened day schools and summer camps but three months ago inaugurated a new religious center. This newest synagogue in Moscow is housed in a former theater, originally built as a synagogue over a hundred years ago. Located in the heart of the city, in a formerly aristocratic neighborhood, the building was returned free of charge to the Jewish community by a decision of the Moscow City Council.

Those who cling to the idea that a renewal of Jewish life is possible, can also point to the fact that for the first time in its history the Kremlin witnessed a Chanukah celebration. Last December, the Lubavitch organization gathered some seven thousand Jews of all ages in the Kremlin's largest hall (interestingly, at a meeting with the visiting Canadian scholars a member of the Moscow City Council revealed that a petition against allowing the Jews the use of the Kremlin, circulated among Council members, collected a substantial number of signatures).

Western Visitors See Situation As Alarming

Yet, for a Western student of the anti-Semitic phenomenon in the former Soviet Union, the situation can only be described as alarming. Mass circulation journals and a plethora of news weeklies continue to print vicious anti-Semitic slander (the combined circulation of established monthlies,

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EDITOR'S NOTEBOOK

In his piece, *Russia Today: Jewish Identity and New Political Antisemitism*, Henry Weinberg recounts how he found that recent developments have given Russian Jews cause both for alarm and for optimism. There is no doubt that new antisemitism is manifesting itself, but many Jewish intellectuals feel that it will subside if the government succeeds in converting to a market system without insuperable food shortages. But there also seems to be an emerging Jewish identity, as the "non-Jewish Jews" are beginning to feel the faint sparks of their Jewishness. Western Jews must assist in this process; the battle for Soviet Jewry is not yet over.

Nathan Keyfitz is the Director of the world-renowned International Institute for Applied Systems Analysis located in Austria. His central location and his wide international contacts enable him to provide us with a close-up of developments throughout Europe affecting its Jewish communities and he does this in a "Letter From Vienna". His somber conclusion is that because of rising anti-semitism the 1990's will not be the best decade for the Jews in Europe.

The Eternal Triangle is my effort to analyse the theological and psychological aspects of Martin Buber's famous book: *I Thou*, which has had such a profound effect on Jewish thought. Since its publication in 1923, its influence has grown steadily even among those who ignore its theological implications and read it only as a guide to "meaningful interpersonal relationships", a phrase so popular today that it has become a cliché.

When Stefan Braun received our acceptance of his piece: *Are Criminal Trials of Hate-Mongers Self-Defeating?* he wrote to thank me, expressing surprise that we would publish a negative assessment of the value of trials of hate-mongers, which have been so energetically advocated by our major national organizations. In my reply to him I wrote: "I consider one of *Viewpoints*' most important functions, to be the provision of a channel for dissemination of minority, perhaps even unpopular opinions, held by Canadian intellectuals who today have no such avenue of expression except *Viewpoints*."

In *A Prayer From Scriven Words*, Eugene Kaellis offers us a vignette of the emotional and spiritual effect that participation in a synagogue service has on a secular Jew who presumably has not visited a synagogue since his Bar Mitzvah.

Three poems by Malca Litovitz conclude our issue.

RUSSIA TODAY

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edited by some of the country's leading intellectuals, such as *Nash Sovremennik*, *Molodaya Gvardia*, *Moskva*, *Neva* and *Kuban* is over three million). The weekly, *Yevreyskaya Gazeta* (The Jewish Newspaper) listed thirty four "legitimate" publications that regularly dabble in Judeophobia. The government is doing little to control this proliferation of antisemitica. The fact that the intelligentsia is leading the way in the dissemination of anti-Semitism is disturbing indeed and shows again that culture and academic background provide no shield against baseness. In the light of the traditionally high standing of writers and thinkers in Russia, the impact on the masses of this "high-brow" Jew-hatred has to be estimated as very significant.

"LE DÉLATEUR" BY ANDRÉ ELBAZ LOTYS K., ÉDITEUR D'ART, MONTREAL

It has to be remembered that the pre-revolutionary Russian culture to which many in the new Russian government are dedicated was steeped in hostility to Jews. Today, numerous anti-Semitic pamphlets are sold openly in the heart of Moscow, and if a leader of *Pamyat* (the anti-Semitic organization best known in the West, but perhaps the least dangerous one) was sent to jail for his activities, a new nationalist openly anti-Semitic political party with a much larger followship has come to the fore in recent months.

The leader of the new party, Vladimir Zhirinovsky, who is regularly interviewed on Russian television, told a PBS interviewer matter-of-factly on January 13th of this year (on the "McNeil-Lehrer Report"), that to this day Jews must be held responsible for the country's woes. They play a "major part" in the current chaotic situation he added. Jews still influence public opinion through their disproportionate presence on editorial boards of influential newspapers, Zhirinovsky claimed, and their fervent wish remains to prevent the creation of a strong Russia.

The threat of a Zhirinovsky consists of the fact that he emerged in third place in the last free election held in Russia, attracting millions of voters. His charismatic television presence and his political programme that appear both sensible and logical in the present difficult situation, seem to have found support even among reasonable middle of the road Russians.

No legal or political constraints have been imposed on Zhirinovsky. This fact epitomizes the scandal surrounding the new Russian anti-Semitism.

In France, for example, the words of Jean-Marie Le Pen, the leader of the racist National Front, are constantly analyzed and monitored by the media and numerous human rights organizations. Le Pen denies that he is an anti-Semite, but his occasional slip-ups revealing his Judeophobic mental world have cost him standing in opinion polls and have brought him numerous legal suits. Thus, his remark three years ago that the Holocaust was a "mere detail" of Word War II history, caused an uproar, universal condemnation and is still frequently cited as proof that the National Front's ideology lacks moral legitimacy.

Government Silent in Face of Mounting Jew-Hatred

The former Soviet Union lacks all the constraints on anti-Semitism present in France. Human rights organizations are virtually non-existent, the media are just emerging from decades of strict censorship and are preoccupied with the country's political upheavals, there is a lack of tradition of genuine anti-racism, and most importantly, the government remains silent in the face of mounting Jew hatred.

All these factors amount to license for the anti-Semites. A poll cited at the Moscow conference indicated that 76% of Russians exhibited some form of anti-Semitism.

Moreover, the new political anti-Semitism seems to have affected even democratic organizations. According to a leader of the movement "Democratic Russia", cited in the Russian-Jewish publication, "VAAD-Press" (November 24, 1991), "the most frightening thing about fascist organizations (such as Zhirinovsky's) is that their ideas, their anti-Semitism, now penetrate mass movements, even democratic movements; even at ultra-democratic meetings one hears already echoes of anti-Semitism." "VAAD-Press", cites the example of an "ultra-democrat", Vladimir Ivanov, who at a recent mass gathering in the center of Moscow accused the city's mayor of surrounding himself with many Jews, just as Lenin did in 1917, with "disastrous consequences".

The Zhirinovsky phenomenon is the latest, conclusive evidence that anti-Semitism in the former Soviet Union has become so legitimate, so open, that it no longer shocks, that the most malicious anti-Jewish slander has gained such considerable currency that it can be discussed routinely not only in the Russian media but also in front of American and Canadian television mass audiences without the slightest challenge from interviewers and without protest from Jewish groups. For the millions watching an apparently legitimate and popular political leader disseminating anti-Semitic poison, the "Jewish menace" must appear as real. The fact that this "menace" is accepted as a credible topic worthy of discussion, and is considered as a "dangerous" social phenomenon threatening Russia, must leave many Western television viewers not familiar with the nature of anti-Semitism wondering about "Jewish influences" in their own society. Yet, the Jewish world does not seem to have grasped the simple fact the center of overt dissemination of anti-Semitism today, on a scale unprecedented since World War II, is located in a vast land whose future remains of great consequence to the rest of the world.

Western Jewish Leaders Confused

Disconcerted and confused by complex and contradictory events taking place in this former superpower, Western Jewish leaders seem to accept the explanation that "emerging democracies" in the former Soviet empire must be allowed a certain leeway in venting "unorthodox" views and feelings, pent-up for decades. In part, because this leadership appears focused on one solution, Aliyah, it seems to

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Viewpoints

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Viewpoints aims to provide a national vehicle for the independent expression of opinion on matters of interest to the Canadian Jewish community. As our name indicates, we are open to all viewpoints in Canadian Jewish life. We welcome articles, fiction and poetry of quality.

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Letter from Vienna

by Nathan Keyfitz

"THE LAST DAY OF SUMMER" BY NATALKA HUSAR GARNET PRESS GALLERY, TORONTO

Greetings from IIASA, located in the summer palace of Maria Theresa that has been converted into a productive think tank, where scientists from 15 or more countries are exploring new solutions to global problems. Through its 20-year history IIASA has recruited scholars with whom every discussion stretches the mind.

Now we are on the edge of 1992, 500 years after Columbus sighted one of the islands of the West Indies. When the event is called the "discovery" of America, this can only be in the same trivial sense that I discovered Europe on my first visit in 1948. Millions of native Indians knew that it was there all along. The Indians were friendly until the Spanish visitors started misbehaving. Thousands died by Spanish swords, and millions died of the diseases that the Spaniards brought — measles, smallpox, malaria and others. Popular accounts lay little stress on these transfers of bacteria, and mention only the doubtful case of syphilis, said on slight evidence to have been passed to Europeans by Amerindians.

But nations, like individuals, develop and improve. The Spain that we visited a few months back is not that of Ferdinand and Isabella. Similarly for Sweden. I was in Sweden twice this year and observed its peacefulness and civility. Yet only three centuries back the Swedes sowed terror through Europe. Tough Swedish armies ranged as far as the Black Sea, and fought Catholic troops to a standstill in the Thirty Years War. Now that toughness is converted to social consciousness, the recent defeat of the Social Democratic Party after half a century of power is not going to make any noticeable difference to the most elaborate safety net anywhere, nor to the high taxes that pay for it.

Social Solidarity Throughout Europe

Sweden is only an extreme example of a social solidarity that is found throughout Europe. Signs of this are the tidy streets, the flowers planted in vacant lots, universal access to health services. One feels a sense of an enduring community that embraces all social classes.

Yet when that same solidarity is assaulted by a flood of immigrants as it is now, the countries we visit have no way of handling the reaction, that has already started to become violent in France and elsewhere. The political landscape is rearranged as the extreme right gains at the expense of the center. Even the socialists talk about illegal immigrants with unaccustomed hostility. And 1992 was supposed to be the last year of the Europe of sovereign states. But political union is proving much harder to establish than economic union, and the likelihood that we will end the year all united in a Federal Republic of Europe now seems remote.

I have lived in two worlds — the North American where everyone is free to do as he or she wishes and impersonal competition is a matter of principle (so don't expect much help if you are poor or sick), and the European where a deep solidarity supports an extensive social network (but the solidarity is for natives, so if you are poor and come from another country don't think it will be easy to insert yourself into the system).

Therefore, it looks as though the 1990's will be not the best decade for the Jews in Europe. Anti-Semitism is on the increase, especially in the former USSR. The freeing of Soviet economy and deregulation have deregulated crime, drugs — and anti-Semitism. Our acquaintances among Soviet Jews perhaps exaggerate when they talk of being in physical danger in Moscow, but the fact is that they simply want out, even though they know that starting up again, for instance in Israel, is not easy. Interviews reported in the media of Russian Jews now living in Germany speak of the possibility of their integrating into German society but never into Russian.

Nathan Keyfitz *is the Director of the world-renowned International Institute for Applied Systems Analysis located in Austria.*

In western Europe there has been desecration of cemeteries, scurrilous graffiti, a special manner of reporting events in the Middle East, and even some violence by "skinheads" in former East Germany. Anyone here whom you ask associates this with the current wave of immigration, legal and illegal, and I too believe that the dislike of aliens rebounds back on the Jews. The illogic of this is evident: after, all the volume of immigration has not been enormous, certainly not compared with North America, nor are Jews in anything like a majority among the immigrants. On an individual basis Jews are not the most conspicuous among the immigrants, compared say with Africans. It may sound absurd, but the entry of blacks to the point where they become conspicuous on the streets stimulates anti-Semitism.

Honorable Exceptions

There are honorable exceptions to the trends. *Le Figaro* reports impeccably on the Middle East. German liberals parade against racism and anti-Semitism. On the 53rd anniversary of the Kristallnacht (November 9, 1938, so called from the breaking of plate glass windows that initiated the official Nazi persecutions), hundreds of thousands of Germans paraded through city streets as a reminder of the Nazi terror, and the deaths to which it led. The Austrian theater has followed German liberalism in the plays it has produced and imported. Helmut Zilk, the social democrat Mayor of Vienna, still would gather 65 percent of the votes if he were to run. One official is quoted as saying that "each day one sees more of the presence of strangers from the east, and how good it is to hear once again in the streets the languages of the old Austrian-Hungarian Empire." It is not many weeks since Chancellor Vranitzky urged his listeners to recall and repent the nasty occurrences of the 1930s and 1940s.

President Waldheim would have liked a second term, as though he had not done enough damage in his first. Over the course of five years the only European state that his staff could persuade to receive him was the Vatican — that surely must be a record. He ultimately recognized the facts of the situation and some two months back announced his withdrawal from the race. But other candidates are not coming forward either. Dr. Hugo Portisch, a highly regarded journalist, was offered the support of both the Socialist and the People's Parties, so that his election would have been assured even if he did not campaign, but he turned down the offer with an evasive excuse whose meaning was perfectly clear. The Socialist Party then offered its support to Dr. Vorecker, a former Minister of Justice, but he similarly declined. Chancellor Franz Vranitzky, who has distinguished himself both in business and as head of government, has been mentioned, but he has given no encouragement to supporters of his candidacy. The suggestion that the office be abolished has been seriously put forward. At least some Austrians now realize how much harm they did themselves with the election of Waldheim.

Political Shift to Extreme Right

But these positive elements are trifling compared with the reshaping of the electoral landscape, including a shift to the extreme right. France and Austria show the effect most clearly, but in one degree or another it is to be found throughout Europe. In the election of last Sunday (November 10, 1991) to choose a new government of Vienna, the extreme nationalist Freedom Party won some 22 percent of the vote. Worse than the electoral gains of the extreme right or the losses of the socialists and moderate right is the way that the winds of politics have influenced the campaigns of all parties. For instance, the popular and populist, in no way anti-Semitic, Mayor Zilk of the Socialist Party that has always had its heaviest support in Vienna, tried to attract the anti-foreigner vote with the slogan "For a Vienna that is home to the Viennese." Moderate politicians did not dare ask for sympathy for foreigners, and the only voices in the entire campaign lifted loudly against xenophobia and anti-Semitism were those of the party of the environment, the Green Party, that managed to secure 7 percent of the vote, as against 4.4 percent in 1987, but which can never be a major actor in Austrian politics.

The leader of the Freedom Party is Jorg Haider, who was very much in the press a few months back with a statement about the efficiency of the Nazi handling of unemployment. He had to resign as governor of Carinthia, and it looked for a while as though the burst of indignation at his expression would result in his expulsion from the Party, but in the end his position seems to have remained intact. He was not himself a candidate for Mayor, the Freedom Party's candidate being his deputy Erwin Hirnschal.

"Plus ça change"

In France the governing Socialist Party of President François Mitterand has many worries on its agenda, including unemployment, strikes and potential strikes of farmers, truckers, and others, a scandal arising out of the transfusion of AIDS-contaminated blood to hundreds of hemophiliacs, yet out of this mass of problems that of the foreigners stands out. And for some minds the Jews are located among the foreigners, even though the vast majority are French-born. And though the sentiments of the leaders are liberal enough, they find it good politics to avoid public expression of those sentiments.

My own guess is that immigration will be restricted and so xenophobia checked, and that a stable level of genteel anti-Semitism will be reached, not very different from what I grew up with in Montreal in the 1920s. "Plus ça change . . ."

VOLUME XX, NUMBER 1, 1992

The Eternal Triangle

by William Abrams

Love is a cosmic force. For those who stand in it and behold it, men emerge from their entanglement in busy-ness; and the good and the evil, the clever and the foolish, the beautiful and the ugly, one after another become actual and a You for them; that is, liberated, emerging into a unique confrontation. Exclusiveness comes into being miraculously again and again — and now one can act, help, heal, educate, raise, redeem. Love is a responsibility of an I for a You. . .

These magnetically eloquent words were written about sixty years ago by Martin Buber, in a small theological work entitled *I and Thou*. Ostensibly directed to a limited audience of theologians, its fame quickly spread far and wide, achieving for Buber a world-wide reputation both in Jewish and non-Jewish circles. The title has now become almost a cliché because of its frequent use as a poetic synonym for what sociologists, in their clinical jargon, term "meaningful interpersonal relationships."

I would like to offer two explanations for the astonishing impact that this book has had on twentieth-century thought. The first lies in the enigmatic title of the book itself. Like that of most geniuses, Buber's work does not reveal its richness and profundity at first reading; it is left to the reader to draw whatever implications s/he finds most rewarding from the veiled, but always poetic, expression. Thus, a discussion quickly arose as to whether the "Thou" in the motto referred to God, or to another human, or both.

In a preface to his new translation of *I and Thou*, published in 1970, Martin Kaufman gives his answer to that question and says, essentially, that the reference is to *both* God and a human partner and that, in fact, the two are inextricably intertwined. He writes:

> The motto (in the original German: *Ich und Du*) could scarcely be understood as it was meant. But rightly understood, it serves notice that the book was grounded in an actual relationship between a human I and a human You.

William Abrams *is the Editor of* Viewpoints.

He goes on to explain the role of God in the relationship, thus:

> The central stress falls on You — not Thou. God is present when I confront you. But if I look away from You, I ignore Him. As long as I merely experience or use you, I deny God. But when I encounter You, I encounter Him.

The second explanation offers a clue to the reason why, as the 20th century has moved on, the influence of the book, instead of diminishing as the novelty of its message wore off, has constantly increased. Today its message forms the basis of the personal philosophy of many, perhaps even a majority, of young adults. No matter what the theologians have said, they choose to read it as a description of human relationship, and the bold, unqualified, ringing declaration that "Love is a cosmic force" is, for them, the only basic value on which they can unanimously agree.

Paradoxically, this faith stems, not from youthful romanticism, but from a profound sense of disillusionment and cynicism. We should recall that, when the book was written in 1923, the secular outlook held sway throughout the Western World. The 19th century had transmitted a variety of secularist "faiths": faith in one's country and its leaders — patriotism — which had demonstrated its power by enabling the Allies to defeat the Germans in the recently concluded First World War, thus making the world "safe" for the second faith — democracy; faith in the prevailing economic system to solve all economic problems — capitalism; faith in the ability of man, by his own unaided reason, through universal education, scientific research and technological achievement to bring universal peace and harmony to the world — humanism. Then there began to arise another secularist faith, quickly embraced by a small but growing number of disillusioned liberals, revolted by the carnage of the First World War. This new faith was Communism, and its corollaries: statism, and a planned socialist economy.

But by the end of the 1960s, the catastrophic era after World War I had destroyed all of these secularist faiths, one by one, and even the one basic underlying faith common to all secularists: the very notion that "progress" (through education, technology and science) can be achieved by man alone — as so ringingly proclaimed by Henley:

> I am the master of my fate,
> I am the captain of my soul.

The bitter irony which now became evident to each succeeding generation was that the horrors of the Second World War, the Holocaust and the massacre of millions by atomic weaponry were made possible only by the "success" of science and technology. Something had evidently gone terribly wrong. Where, now, could one turn to find a faith to live by?

The Depersonalizing Society

And still the sad litany was incomplete. As the second half of the century wore on, a new concern arose, transcending for each individual all the previous concerns of society. There had been tremendous technological advances, which still continued apace; they had enabled us to send men to the moon and perform similar miracles, though with no noticeable effect on the welfare or happiness of a single individual; but one could discern that this technology was imposing on all of us a mechanical, computerized and depersonalizing society which affected our ability to relate to one another, to friends or to loved ones, on a meaningful, individual basis.

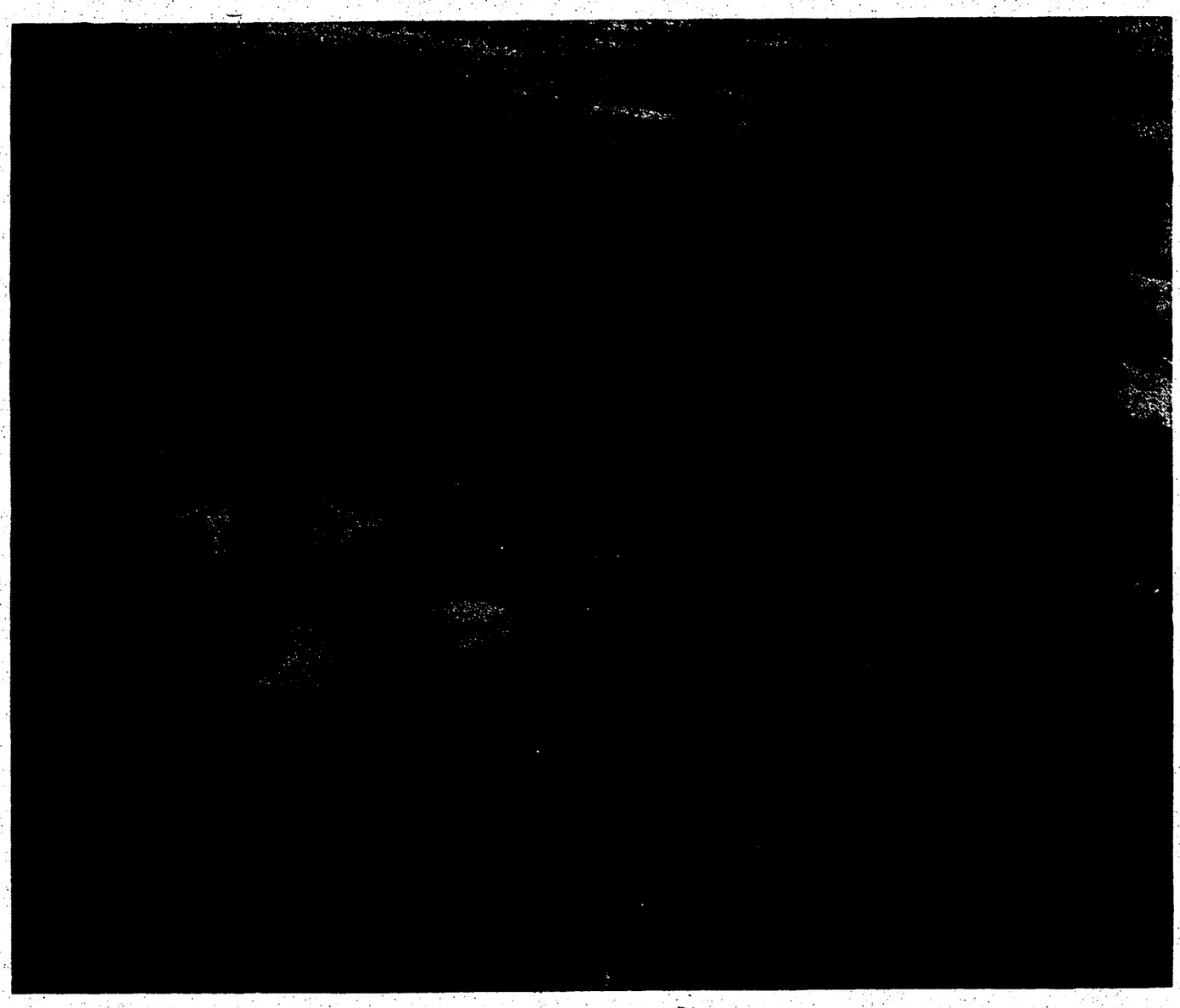
It was then that the realization emerged that the one faith still offering a possibility for human beings, and still within their individual power to control, was the message that Buber had advanced in his little book in 1923 — that the most permanent, most profound, most fundamental faith we can have is in one another and in the power of human love to be a "cosmic force," as he had asserted. No wonder that so many people turned to his work in the hope that it would provide a psychological basis for at least a satisfying *personal* life. They turned their backs on the problems of society, on the ideologies and philosophies which had produced only bankrupt values and broken dreams, and threw themselves wholeheartedly into the search for the perfect "I-Thou" relationship which Buber had so poetically described.

In so doing, they of course ignored the fact that Buber was essentially a Jewish theologian committed to the religious world outlook in general, and to Judaism in particular, and that the main thrust of his book was *theological* and not psychological. It is important to understand this oversight.

I have noted that the basic values transmitted to the twentieth century were secularist. But the provenance of secularism was, in fact, the 18th Century Enlightenment. It was then that the *philosophes* proclaimed their faith in man's reason alone, without the necessity of belief in a life-directing supernatural deity; and they proclaimed further that the institutionalized Church, which had held sway over Western society for eighteen centuries, had shackled man's reason with its clericalism, obscurantism, and divisive religious wars. It was necessary, therefore, to throw off these impediments if man's reason was to be unleashed in the interest of human progress.

Theological Overtones Ignored

Curiously enough, in today's general disillusionment with the wide spectrum of secularist values, very few have given thought to the basic secularist outlook itself. Secularism, after all, is only three centuries old, and perhaps it is time to consider seriously whether the ideologists of the Enlightenment may have been mistaken in their general condemnation of the religious world-view, which had been the dominant philosophy in so many varied civilizations, going back to the very dawn of history. For the moment, let us merely record the fact that secularism is so uncritically accepted in intellectual circles today, and the religious world outlook so unfashionable, that those who turned to Buber's *I-Thou* for guidance were conditioned to ignore its theological overtones and to find in it, as we all tend to



"LANDSCAPE 7006" BY YEHUDA CHAKI

PRIVATE COLLECTION, MONTREAL

do, only that which they were seeking — a "psychological" formula for a meaningful personal life.

Unfortunately, they have found that the prize which they seek is tantalizingly elusive, despite the fact that most of them no longer believe in lifelong fidelity (whether inside or outside of the marriage bond), and are prepared to seek out a succession of partners, in a frantic effort to find the right "Thou."

To understand this puzzling phenomenon, it is necessary to outline briefly the basic concept of "I-Thou," which at first appears deceptively simple. It is that no person should use another person only as an "It," i.e., as an object to be experienced, manipulated or exploited (I-It); nor, conversely, should one permit oneself to be so used, and play the role of "It" rather than "I" — a role of dependency, rather than equality (It-Thou); nor, finally, should both parties attempt to manipulate each other (It-It). Every person is an "I" to himself, and should therefore encounter another person in his full humanity, as a "Thou." When two people are able to encounter each other profoundly in this way, the "I-Thou" relationship occurs. Buber goes even further. He says:

> In the beginning is the relation — as the category of being, as readiness, as a form that reaches out to be filled; as a model of the soul; the "a priori" of relation; the innate "You."

False Premise Cannot Achieve I-Thou

The chief obstacle to the achievement of the "I-Thou" relationship is that almost all of us start with one fundamental, and false, premise. Each one assumes that he is perfectly capable of filling the role of an "I" in the relationship and that the sole difficulty is finding the right person who is capable of filling the role of "Thou." The sad truth is that few, if any of us, are today capable of filling the role of an authentic "I," and this inability is due primarily to the false values inherent in the secular ideology in which we are immersed.

To understand how this came about, we must recall that the 18th century rationalists who gave rise to the Enlightenment did not have the benefit of Freud's insights into the tremendous power of the unconscious and, therefore, they succumbed easily to the egoistic notion that man's reason could control his instinctive drives. They therefore accepted Rousseau's concept of man as a "noble savage" who is corrupted by "society" into doing evil. And one of the chief institutions in that society which, in their view, had contributed to this corruption, was institutionalized religion, which to them meant the Church. Hence, they embraced atheism, and their views evolved into what we today term "secular humanism."

In their animus toward the Church, the rationalists overlooked — or rejected — the fact that Christianity had inherited from Judaism a completely opposite view of human nature, and it is the religious view, rather than the rationalist one, that has been confirmed by Freud and the psychoanalysts who succeeded him.

Religious View of Human Nature Is Realistic

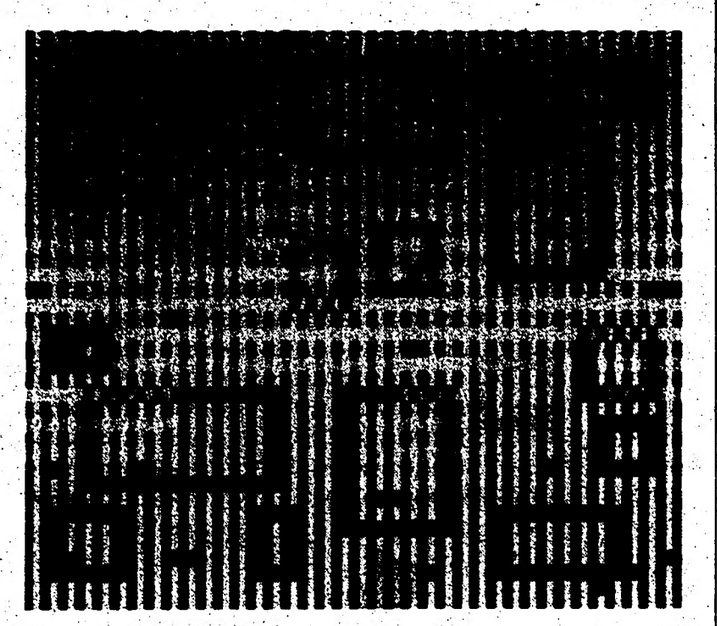
Judaism has always held that man is born a human being, and not an angel, endowed from birth with an instinct for evil (*yezer hara*), as well as an instinct for good (*yezer tov*). Christianity accepted this view of the duality of human nature, but attempted to explain it by postulating the dogma of "original sin," as expressed popularly in the New England Primer: "In Adam's fall, we sinned all." But the crux of the matter is that both religions assessed human nature realistically, and the rationalists, who prided themselves on their ability to use reason to discern the truth, failed to realize that reason itself was the traitor. The best summary of this paradox has been given to us by the eminent theologian, Reinhold Niehbuhr: "The conscious life of man is the instrument and prostitute of profound unconscious hopes for which it provides rationalizations rather than disciplines."

In addition to their condemnation of religion, the rationalists also accused society in general of corrupting man, the "noble savage." They refused to recognize the obvious truth that society is nothing but individual human beings in the aggregate, and that the dichotomy which they attempted to set up between man and society is completely fallacious.

One can perhaps understand the naive idealism of the 18th century rationalists, when they set forth to change society and its depraving institutions so that individuals, whom they regarded as innately harmless or even virtuous, could, with the guidance of reason, set up new forms of society which would be rational, scientific and progressive. But surely all of history since then, and especially 20th century history, has made it painfully clear that there is no discovery of science and no social system which cannot be subverted by evil and tyrannical men for their own ends, and thus used to enslave man rather than to enlarge his freedom.

Naive Optimism of Secularists Persists

Somehow, many members of society today still cling to the naive optimism of the 18th century rationalists about human nature, even though their faith in new forms of society has been brutally shattered by twentieth century history. That is why they have turned so eagerly to the search for the true "I-Thou" relationship, in the forlorn hope that somewhere, out there, they will find at least one other person who is as good and noble as they persist in perceiving themselves to be.



"MAGIC RAINDROPS II" BY YAACOV AGAM CIRCLE GALLERY, TORONTO

Obviously, the answer to their dilemma is that they are searching in the wrong place. Before looking outward, they should begin by looking inward. And only if they do that, profoundly and honestly, will they come to realize that the first step on the long road to "I-Thou" must be to emancipate oneself from the secularist world-view, and to accept the truth of Micah's injunction that man's duty in this world is to "do justice, love mercy and walk *humbly* with thy God." If Micah were alive today, I venture to suggest that he would re-phrase his injunction to read: "Walk humbly with thy God *so that* thou wilt be able to do justice and love mercy." What the secularist must do first, then, is recognize the arrogance of his assumption that he alone is free from the *yezer hara*, and accept the truth that he, like all of us, needs God's help every day to struggle against it.

Buber's unique contribution in "I-Thou" was to adumbrate the notion that the exploration of one's inner life need not, in fact should not, be carried on in solitude, but can be carried on successfully together with another human being — provided that both recognize that the relationship they develop will not be linear, but triangular. This means that each participant must previously have worked through and internalized a relationship of faith, trust, and commitment to God. Only when the lines of communication with God (who forms the apex of the triangle) have been firmly drawn, can the base of the triangle (the line of communication between the human participants) also be drawn, thus completing the triangle and forming the "Gestalt" of the "encounter." That, in essence, is the basis of the "I-Thou" philosophy. It is summarized for us by Walter Kaufman in this sentence: "When I encounter You, I encounter Him."

This approach obviously entails an overwhelming, even revolutionary, change in a secular humanist's conception of the world, and of his own nature. Even more difficult to accept is the idea that he must himself initiate the process of reaching out to seek a relationship with God *before* he reaches out to seek the I-Thou encounter with another human being. Our Jewish tradition has always insisted that man must, of his own free will, reach out to God. Many examples could be cited. I offer only one, taken from the Rosh Hashanah Mahzor: "The preparations of the heart belong to man; the answer of the tongue is from the Lord."

In his book, *The Sane Society*, Eric Fromm brilliantly summarizes the complex process that we have been describing:

> The whole of life of the individual is nothing but the process of giving birth to himself; indeed, we should be fully born when we die — although it is the tragic fate of most individuals to die before they are born.

The price of such a struggle is indeed high, but so are the rewards.

Many Secularists Lead Saintly Lives

One other nuance must be clarified at this point, and must be clearly stated. We do not maintain that only religious people lead ethical lives, and that they are the only ones who can "act, help, heal, educate, raise, redeem." Many secularists have led unselfish and even saintly lives. They have sacrificed their opportunity to gain riches and fame in order to spend their lives among disadvantaged people whom they have helped, educated, and redeemed. Certainly they have been able, without God's help, to overcome, to a great extent, the *yezer hara*, which obviously does not have the same power over different individuals. Many people, whether innately, or through a disciplined upbringing, have been able to subjugate their evil instincts to a considerable extent, and devote themselves mainly to doing good.

But what we are discussing here is a true one-to-one relationship, and it is a cliché that it is far easier to love humanity than to love one's neighbor, and develop a loving relationship with a single person with whom one lives on intimate terms. Before a large group, one can appear in the role of redeemer or educator, and thereby one becomes an authority figure, a status which has its own and very different rewards. But all too often we find, on examination, that the personal relationships of such people are unfortunate and unsatisfactory, that they are unable to achieve with one person a relationship of full equality, love, and trust, that they are unable to show their own vulnerability and accept the ministrations of the Thou who can act, help, heal and redeem them. The ego masquerades under many guises, and sacrificing oneself for others may very easily be another masquerade, which bolsters one's ego.

We stated earlier that the "Gestalt" of the true "encounter" is triangular. But the outline of the triangle marks only the birth of the "encounter." The exploration of this "encounter" (or, to continue our metaphor, the filling-in of the triangle) continues for the lifetime of the participants and constitutes the richness, the reward, the glory of the genuine "I-Thou" relationship.

What Does I-Thou Really Mean?

To illustrate, let us return for the last time to Buber's two main themes: "Love is a cosmic force" and "When I encounter You, I encounter Him," and let us ask what do these really mean? How can we translate them into terms that we can all understand?

Let us take the "encounter" to its ultimate conclusion, a conclusion spelled out for us in our *Humash* when it states that a man "knows" his wife in sexual intercourse — the ultimate encounter in which a man and a woman can engage. It is precisely then that they most "encounter" Him, and the "cosmic force" of their love manifests itself. For it is only during this act that God shares with them His cosmic essence — His creativity — and bestows on them a share in His divine power to create a human life. Never is this power granted to an individual, no matter how righteous or even saintly he may be; it is granted only to the "encounter" and to the love that the "encounter" engenders, thus making it a "cosmic force."

But, it may be asked, is not the same power to create a life given to any couple who engage in the sexual act, even if they care nothing for each other? Of course it is, and here, at last, we approach the heart of the mystery. For the same physical act can be experienced by the partners as only a means of satisfying each one's selfish physical lust, in which case it becomes essentially an act of reciprocal masturbation; or it can be experienced as a celebration of mutual love, as a redemption, through interpenetration, from the loneliness of selfhood, and as a sacred ritual of sharing, at least potentially, in God's divine creativity. For the first kind of experience, no preparation is required; for the second, a rigorous "preparation of the heart" is essential.

And as always, God leaves the decision to Man.

Are Criminal Trials of Hate-Mongers Self-Defeating?

by Stefan Braun

James Keegstra, Ernst Zundel. These are just two of the better known names in the Canadian legal quest to rid itself of hatemongers.

The seemingly endless criminal trials and re-trials of these two figures is beginning to force human rights purists to address the central question that they would prefer to avoid. Until recently, the questions for most Canadians was simple: "Are we going to put hatemongers out of business or are we going to allow them to spread their harmful messages of intolerance?"

With incidents of racially motivated criminal acts growing and the criminal trials, re-trials and appeals of speakers like Zundel and Keegstra dragging on endlessly, the effectiveness of criminally trying the speech of messengers of hate is increasingly put into doubt. Some Canadians are beginning to ask if it is realistic to see the problem in the absolutist or social Utopian terms of the human rights purists. In the real world of politicized courts, lawyers, criminal trials, bigots and occasional governing majorities, a more realistic approach may also be one that asks a more modest question of democratic self-government: "Which is the *more* (less?) effective forum in helping to safeguard the public mind from the messages of hate and intolerance — censorship through an inevitably politicized judicial process or unfettered debate in the public forum? For a number of reasons, it is becoming increasingly apparent that a court of law is not the more effective or appropriate forum for dealing with this type of socio-political problem.

Real Objective of Trials of Hatemongers is the Public Mind

As an initial observation, it is important not to forget that in a political system of changeable self-government, the real or ultimate object in a trial of social falsehood, by both sides, is the public, not the judicial, forum; to capture its more tolerant mind in the case of the prosecution, its more prejudicial instincts in the case of the hatemonger. Trial or no trial, in a system of self-government it is ultimately the public who must decide social truth — whom to believe, how to act and whom to elect. In contrast, in "private libel," when "Fred" defames "John," what the public believes is socially and politically unimportant to the governance of the nation. However, in the case of trials attempting to "prove" social, political, or historical truths, the impressions left on the public psyche are of foremost importance. For a number of reasons having to do largely with these impressions, trial of hatemongers and fanatics is counterproductive to its purpose and the best interests of society.

Trial Procedures Lend Dignity to Accused

First, the legal procedures of the criminal trial process give a sense of more equivalency or dignity of innocence and, therefore, aura of legitimacy to intolerant views. Trial procedure protects the message of hate in a way that the public forum need not. Presumptions of innocence, burdens of proof, legal defences, rules of evidence — all are part of a criminal trial to protect the innocent for fear of wrongful conviction through the disproportionate and onerous powers of the State. In the result, the "hatemonger" becomes the "defendant," the "oppressor" becomes the "oppressed." In contrast, the public forum of free expression need not presume the accused innocent, nor have to prove beyond a reasonable doubt each and every element of his charged offence, his degree of moral turpitude or, as in Zundel, whether he honestly believed that in denying the Holocaust he was speaking the truth. Nor need the public forum of free speech give equal time to his defence or at least equally undivided attention to morally unequal messages for fear of wrongful moral conviction in the forum of public opinion. In short, the public forum of free speech can discuss and debate messages of hate but need not accord moral equality through procedural and evidentiary advantages that the criminal trial process must accord to a "defendant."

Defendant Carefully Groomed by Lawyers

Second, the trial forum — any trial forum — singularly protects the message of hate also because it is a specially prepared forum. Unlike unfettered public debate in the public forum, the trial forum distorts the image of both message and the man as he really is. What reaches the public forum is synthetic and artificial. The defendant speaks not on his own but through and with the perpetual assistance of his lawyer. Indeed, in the case of Zundel's re-trial, the defendant did not even take the stand. In the case of his first trial the man and his message were carefully "groomed," "rehearsed," sanitized perhaps of their more unpleasant public warts. What ultimately tends to reach the public in these trials is a judicially packaged version of the man and his message. The hatemonger is "institutionally" transformed and presented to the public not as he might be in his "natural, spontaneous" state — shrill, vindictive, intolerant, arrogant — but as he appears in a caged, specially prepared state — composed, reflective, intelligent, oppressed. Since in these things the man is as important as his message and style as significant as the substance of what he says, an essential element in shaping and alerting the public mind to the dangers of his message is lost. Instead, to borrow the words of that famous communications expert, Marshall McCluhan, the "medium" becomes the "message."

In Public Debate No Appeal on Technical Grounds

Third, in the public forum of free expression, unlike the judicial forum of strict procedure, establishment of public truth is not prone to be menaced by procedural or evidentiary error. In Zundel, the defendant succeeded on appeal and a new trial was ordered on several "technical" grounds involving defects in jury selection, misdirection as to the defendant's state of knowledge of the truth and errors with respect to admissibility of evidence. A second conviction, on re-trial, is now being appealed before the Supreme Court of Canada. In Keegstra, the Supreme Court of Canada upheld the anti-hate laws of the Criminal Code under which he was originally convicted then acquitted, but then the defendant was again acquitted by the Alberta court of appeal for other defects at trial. This judicial "circus" demonstrates several problems unique to the trial forum. If the defendant appeals conviction and succeeds on a difficult procedural or evidentiary point of technical law, even if applicable to criminal trials generally and not just his trial specifically, he will claim judicial vindication of his views. An aura of social legitimation will embellish the defendant where there otherwise would have been none. If he is ordered re-tried because of defects in the first trial, he will claim moral victory and persecution. The message of hate becomes subtly turned into the message of the hated. As demonstrated by the governments in both Alberta and Ontario, the prosecution has no "political choice" now but to continue prosecution for fear of giving credence to the defendant's message by accepting failure. Whereas, if left in the public forum to begin with, the man and his message of hate would have been confronted on their merits in an unencumbered clash and interplay of viewpoints and emotions. The trial-appeal process is turned by the defendant into a tool of lawerly manipulation and theater of legitimation feeding voraciously on evidentiary and procedural error unique to trials.

Public Grows Weary of Unending Trials

Meanwhile, the public can grow silently but increasingly weary of relentless, costly trials; suspicious of their continued necessity and timing; doubtful of their ultimate benefit in protecting the public psyche. This is fertile soil in which the image of the "Mighty State" versus the "mere words" of an individual can flourish. The "defendant" becomes the "underdog." If he ultimately loses, the "underdog" becomes the "martyr." The defendant plays upon it to maximum advantage. Focus is subtly diverted from the evil content of the defendant's message of the

continued on page 7

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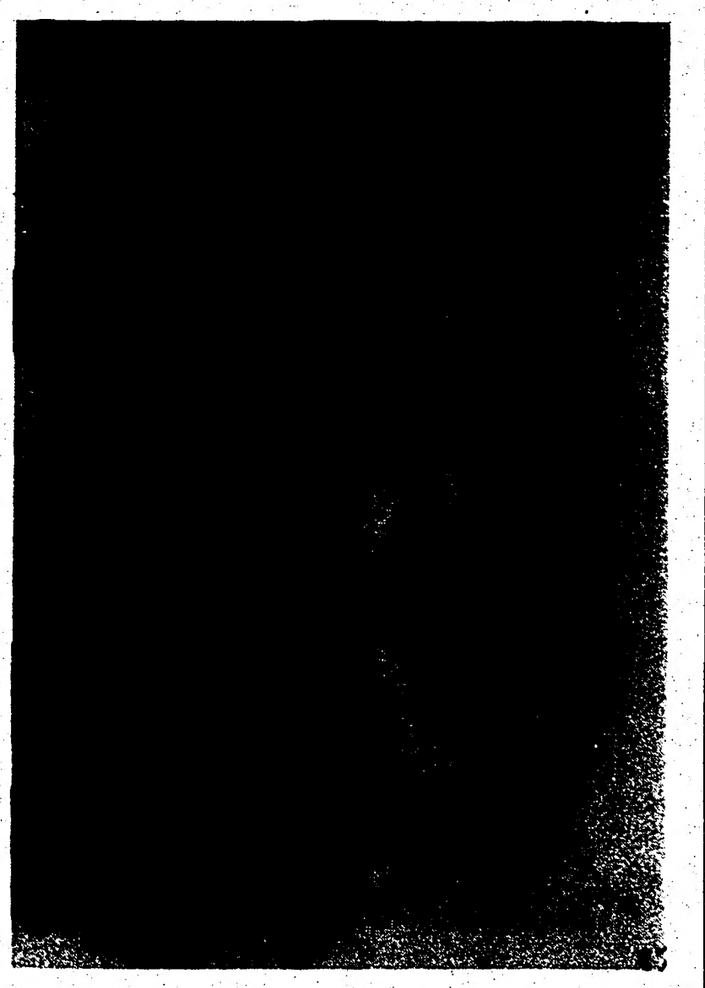
"BRAZIL" BY CALMAN SHEMI CIRCLE GALLERY, TORONTO

political question of the continued necessity and wisdom of denial of speech, or of some socially unacceptable speech and not others. The character of the defendant's message of hate becomes increasingly lost in the process of denial of his right to speak. What may have begun as a trial of social *hate* increasingly becomes an issue of social *censorship*. By putting the speech of determined extremists on trial, the State unwittingly puts the public interest in a "no-win" situation.

Political Truth Not Easily Reduced to Legal Truth

Fourth, the very nature of political, social or historical truth is not such as to be particularly amenable to vindication through the trial process. Political, social or historical truth is not easily reduced to legal truth and legal truth is not easily translated into the desired public message. Through the overwhelming body of eyewitness, historical, documentary and statistical evidence, an obvious historical fact, such as that the Holocaust occured, may be easily proved and the patent factual falsehood of a defendant like Zundel legally established. But this is far from fatal to the message of the defendant. Patent factual falsehoods of Holocaust deniers are usually only part, and often the least dangerous part, of the overall message sought to be conveyed. In a case like Zundel, for example, it is far more difficult, if not impossible, to legally prove false the accused's more subtly important message, seemingly given credence by the very fact of speech prosecution. That message is that certain governments are in the "pockets" of the Jewish "lobby" selectively favouring their "privileged" voice at the expense of "weaker" groups. If anything, it is these larger "splinter" messages, broken off and magnified by "speech prosecution", that can be far more pernicious and wrenching to social and racial tolerance. By the *very process* of relegating patent falsehoods to the shadows, a "successful" trial process ultimately moves the more intractable and respectable trappings of such thoughts in the form of innuendo, implication and opinion into the limelight. But because this effect is more subtle and its consequences less easily measurable, its dangers to social tolerance are less appreciated or simply ignored.



"LOVELY LADY" BY HERMAN HEIMUCH HART HOUSE PERMANENT COLLECTION, TORONTO

"Everyone Entitled to His Opinion" Difficult to Overcome

Finally, the State, as in Zundel, may prosecute only purveyors of false social or historical facts, not opinion or social and political innuendo. Realizing this, hatemongers fearful of successful "fact" prosecution will be encouraged to shield their messages of hate in the more intractable, misleading and respectable trappings of socio-political opinion and innuendo. Zundel did exactly this following a CBC radio phone in show in January of 1987. There, he succeeded in having the government drop charges alleging he made anti-semitic remarks on the show by convincing the prosecution that he was merely expressing hs beliefs of opinions and that "everyone is entitled to his opinion." Should the state decide to "get around" this problem by prosecuting opinion and belief, then no group in society can be immune from the possibility of prosecution by a future governing coalition with a different social, political or historical agenda from the current governing majority. In a system of self-government, the definition of recognized maligned accorded the "protection" of anti-hate legislation can be as fluid as the future occasional governing majorities who may one day come to draft such legislation.

Trials of Hatemongers a Self-Defeating Misuse of the Judicial Process

For all these reasons, in the real world court adjudication of social or political truth is likely to misdirect, mislead and misinform the very public it seeks to protect in a way that unfettered debate in the public forum of free speech would not. This is not to say that free speech is a panacea for social and political harmony. By its very essence all free speech is risky for it may one day win over sufficient converts to carry the day. But freedom of social or political speech was never meant to guarantee social Utopia in an imperfect world inhabited by imperfect beings. Rather, it was intended as a choice for ultimately the lesser of evils in such a world. This is to say that, like the alternatives to democracy itself, the alternative to free speech of judicially enforced censorship at the instigation of "the governments of the day", a policy currently being pursued by Canadian governments, will in the long run prove worse. The trial process shifts public attention to the "by-products" of trial. The philosophy behind the criminal trial process in the English-speaking world is balanced to protect the innocent from wrongful prosecution and persecution by a powerful state. It is not a process developed for the benefit of the State to enable it to establish political, historical or social truth on behalf of an established democracy of self-governing, self-thinking people. The courts and the trial process are not the tools that can effectively discharge this role. It is a self-defeating and, ultimately dangerous misuse of the judicial forum by changing, occasional governing majorities, determined to silence those whose views they rightly or wrongly fear.

A Prayer from Scriven Words

by Eugene Kaellis

This short story is excerpted from his novel: The Executor

It was the morning of *Shabbat* and Aaron went to *shul*. He regretted he had never gone before. He came to *shul* but he still didn't know what he had to do. When he entered he put on his *yarmelke*, then awkwardly wrapped himself in a prayer shawl as if to keep warm. Unlike the large prayer shawls which worshippers brought with them, this *tallit*, provided by the *shul*, was of minimum size, and Aaron could not conceal himself sufficiently by pulling it over his head. Others could see how slowly and with what flaws his lips pronounced the scriven words. Not only did he read too slowly, the congregation, he was certain, read too fast, much too fast. Aaron wanted to stare at *"Adonai"*, the Lord. Mesmerized by the letters, he wanted to linger, to exact some of the inexhaustible meaning, suck out their mystical charm and roll it around his mouth and mind till his juices flowed and his writhing stomach hungered to swallow what his mouth and mind were still denying it. Aaron wanted to explore intonations. What should it be? *Baruch* ata Adonai Eloheinu melech ha-olam, *Blessed* art Thou, Lord our God, Ruler of the universe, or Baruch *ata* Adonai Eloheinu melech ha-olam, Blessed art *Thou*, Lord our God, Ruler of the universe? He found himself lost in the infinite permutations of his new-found faith. He wanted to study the words, the letters, the ground space between the letters. But the service hurried on, full of purpose, full of passion, swirling, swirling like the whirlwind which swept Elijah up to heaven.

The *gabbai* caught sight of him squirming under his *tallit* and, delighted to see a newcomer, rushed over to ask him to come up later to the altar and read a blessing for the Torah.

"No," Aaron whispered desperately, "not today."

"But it's an honor," the *gabbai* insisted.

"Not today," Aaron hissed, hoping he would go away. "I'll let you know when I am ready."

The *gabbai* retreated and Aaron returned painfully to his prayer book. There were more words of thanksgiving and of praise. There were psalms of praise. There were prayers of praise. God was blessed by every mouth from every corner of the room. He was blessed repeatedly. The paeans rolled out as if each praise were itself fruitful and went forth to multiply a thousandfold. What had God really delivered for all the praise we heap on Him, wondered Aaron. What was there to thank Him for? Perhaps at this very moment He is mocking us, amused that His imperfect toys, perhaps soon to be discarded in a heap, still laud the Master Player of their nursery, the great God Whoops Himself.

The rabbi had a cold and coughed between the benedictions. Aaron worried. What if in his fledgling state he would lose his mentor to a sudden death? Who would tell him what to do? Who would tell him what to save and what to cast aside? In the midst of a *Kaddish*, Aaron offered up a silent prayer to a God he knew would never hear. But, looking at the back of the rabbi's slender neck as he bowed his head and advanced toward the altar, Aaron felt a spate of love. He ended with a whispered prayer which, he was sure, was received, but only where it was heard.

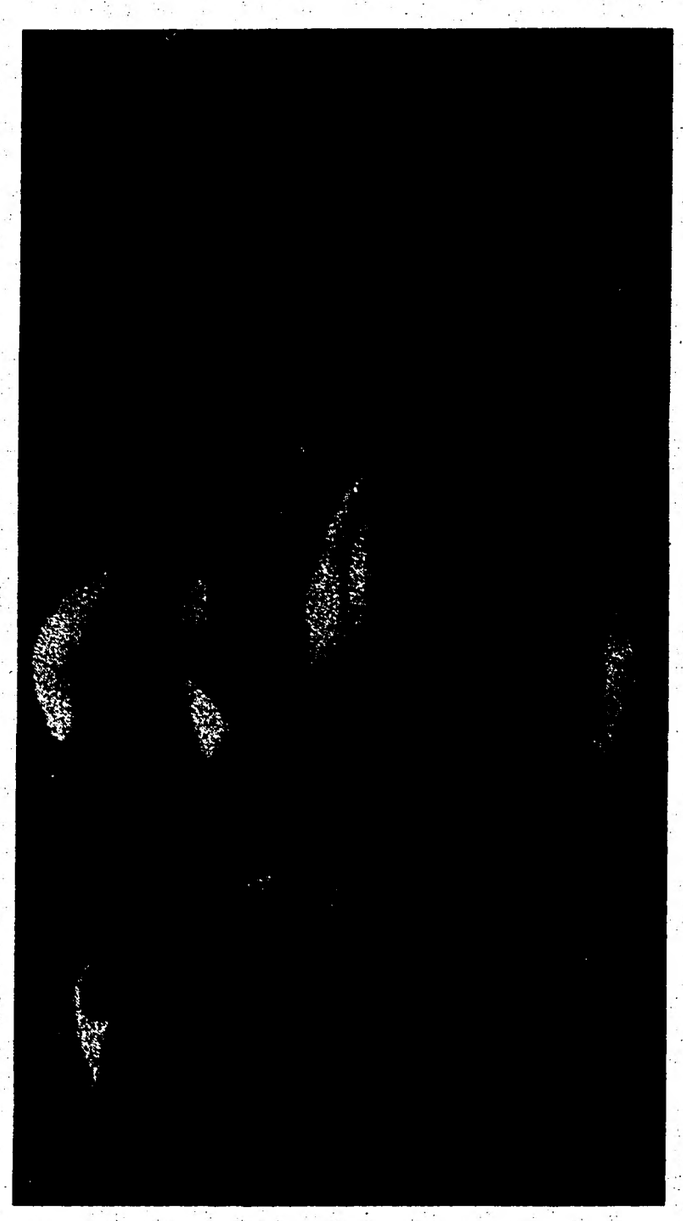
After a long while the *gabbai* returned. His second request was more modest. Now he just wanted Aaron to raise up the Torah and then carry it around the *shul* so the worshippers could touch the sacred text with their extended fingers, then kiss their freshly hallowed hands. This time Aaron could not refuse. As he cradled the Torah in his arms he felt that it was like some familiar child, the grandchild he had never had. He wanted to rub his nose on its parchment and kiss the sides of its cool, smooth surface like the smooth skin of a woman or a child.

The procession began. Aaron turned to the right and the left to make his burden accessible to worshippers who reached for it with eager hands. He bent his knees and leaned forward to accommodate a straining child.

Suddenly Aaron realized what God had really delivered in payment for the praise. It was precisely this world, this wretched, cold, dark exacting world with its blustery winds lashing at the poor growers of the rich Vidonia grapes from which was made his fine madeira wine. It was New York's street dwellers coughing their lungs out in their cardboard carton homes or discarding used butts and empty bottles. It was Aaron's dissatisfaction with the world. It was his fears and disbeliefs. It was an angel dispatched by a God long gone from the workaday world, a God who still sent His angels back at night to spar and vex and make us sweat. It was simply everything. All of it. Every bit. The whole world and all its contents. Nothing and no one could be excluded.

Later, when he returned to his seat relieved and calm, Aaron stared ahead looking at a crack in the base of a column near his pew. The crack was a small, insignificant defect. Someday someone would fill it up with plaster and then paint it over. Right now, in a way impossible to understand, it seemed to be offering itself to him.

Eugene Kaellis *lives and writes in New Westminister, B.C. He is a frequent contributor to these pages and is a Contributing Editor.*



"FREE RIDE" BY RITA BRIANSKY GALERIE DE BELLEFEUILLE, MONTREAL

RUSSIA TODAY

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have overlooked the menace of anti-Semitism not only as an immediate threat for Russian Jewry, but potentially, for world Jewry as a whole. The interviews in respected Western media, on PBS with Zhirinovsky and in *The New York Times* with the best-selling novelist, Valentin Rasputin, an unrepentant anti-Semite, point to the clear danger posed by Russian anti-Semitism; it could conceivably seed its poisonous weeds in the minds of large audiences in the West never before concerned by the "Jewish menace."

At the same time, little attention seems to be paid to the needs and concerns of Jews in the "Commonwealth of Independent States" who for personal, family, professional or "ideological" reasons are not ready to emigrate. The public ruminations of a distinguished scholar who participated in the recent Moscow conference, an assimilated Jew who is just beginning to awaken to emerging Jewish identity, are representative of a segment of Russian Jewry whose vital concerns are not being addressed.

At an emotional farewell banquet held in honour of the visiting Canadian scholars, the professor from Lvov University confessed that his Jewish consciousness had always been minimal and that only recently, in part as a result of his two encounters with Jewish scholars from the West (he also attended the First Canada-USSR Academic Dialogue on Jewish Themes, held at the University of Toronto in December 1990), he was beginning "to think as a Jew". He added, that had his friends and acquaintances, who had known him for years, heard him speak of his recent "conversion" to Judaism, they would no doubt have surmised that he "lost his mind".

We Must Assist Emerging Jewish Identity of Russian Jews

This "confession" which greatly moved those present, underlines the need to assist Russian Jews, especially the assimilated intelligentsia among them, to strengthen their emerging Jewish identity. These "Non-Jewish Jews" are beginning to feel the faint sparks of their Jewishness as a personal, vital, existential need, as a vehicle for rejoining intellectually the Jewish world, as well as a measure of self-defence in the face of intensifying anti-Semitic propoganda. Their moving efforts must not go unheeded. It must be understood that the battle for Soviet Jewry, fought so vigorously for years, is not yet over.

LETTERS

An article appeared in the last issue of *Viewpoints* of the Canadian Jewish News by two University professors from Hamilton and Toronto stating that anti-semitism in Canada was more pronounced in Quebec than the rest of Canada. Their facts seem to be based on the Quebec of more than 30 years ago, just like the article of the Quebec author Mordecai Richler in the September issue of the *New Yorker* magazine.

Since the "Quiet Revolution" at the end of the Duplessis era in 1960, much has changed. Since then Quebec has not produced a Jim Keegstra (Alberta), an Ernst Zundel (Ontario), a Malcolm Ross (New Brunswick) all who publicly peddle hatred of Jews. When the Parti Quebecois with its nationalism was in power from 1976 to 1984, not only did they institute anti-discrimination laws, but also funding Jewish Day Schools, unlike our neighbour Ontario. When Pierre Péladeau, publisher of the tabloid "Journal de Montréal" (and partner of the late Robert Maxwell) stated two years ago that "Jews take up too much space", the professors and lecturers at the Université de Montréal protested so vigorously that the University backed down from giving the honourary degree he was to get and the syndicate of journalists of his own newspaper voted a resolution disavowing him.

The Israel bashing of the English media *The Toronto Star* (Bob Hepburn) and the CBC "Fifth Estate" program of Oct. 23, 1991 for example, about Canada Park being established on the site of former Arab villages is a prime example of tendentiousness and innuendo from the other side.

I am a graduate of both McGill and the Université de Montréal and I have not forgotten the quota system of the former and the kind reception of the latter. I served in a Toronto regiment during the Second World War and I still remember the slurs and condescension of some of my fellow officers — but this was some 40 years ago, and I know and hope things have evolved since then in our modern day society.

Yours sincerely,
Benjamin Shara

Response:

We are sorry that Mr. Shara's education at both McGill and the Université de Montréal did not teach him the difference between systematically collected evidence and anecdotes. Mr. Shara's remarks are the impressions of one man. Our analysis was based on the results of a 1984 survey of over 3,000 randomly selected respondents. It was funded by the Social Sciences and Humanities Research Council of Canada and met the highest standards of modern survey research.

Robert Brym
and Rhonda Lenton

POETRY *by Malca Litovitz*

MEMORIES OF "M"

"M" is for mother, marbles, and meatballs,
but in my lexicon,
it's for Mike, Mark, and Monte.
Meeting Mike at sixteen,
I loved him madly and later
missed him more than imagined.
Mike had read all the books:
Proust, Hegel, and Marx.
He lived in Minneapolis, Minnesota
with a dog named Mildred,
and my name is Malca:
how's that for M?
"M" is for miracles
and the mistakes we make.

I left Mike for Mark
thinking that if I could choose
between these men, I would know
who I was.

"M" is for men:
mean, marvelous, or middling.
"M" is for muddle
and the mud on spring campuses.

Mark majored in medicine
like the guy in the Beatles' song
and made me spaghetti.
Then, Mark unchose me!
He met Maura while off in Missouri.

The following May, I met Monte.
He took me for a spin in his Mazda,
but I wasn't impressed.
I nearly suffocated under the weight of his gifts.
He telephoned every morning
like an alarm clock ringing.
"M" is for Mother
who liked Monte best.

Maternal mutterings,
mournful matters.
"M" goes on forever,
a mouth that speaks.

"M" is the thirteenth letter
in the alphabet:
did it bring me luck?

Such was my maiden voyage
in the land of men:
trying like Alice
to become a queen
which is, after all,
what the name "Malca" means.

Malca Litovitz *is a Toronto poet.*

DINNER AT PREGO'S

I was dying from the bone
stuck in my throat.
In a turquoise gown,
with hair flowing down,
I made my difficult way
to the lady's room.
As I resumed breathing,
my sobbing voice made clear
that it wasn't the bone that galled.
As usual, it was the love that got away:
the man who didn't care.

I returned to crouch at my dimly lit table
while a man rustled by
in a frenzied, silk tie.

INDONESIAN FOOD

The Indonesian food I never ate
tastes far better than any
ever reviewed by Joanne Kates.

I cried because we couldn't go out:
it's not your fault
that you stand for so much.

You have your own calendar:
no one is an appointment in my book.

You're a leaf in my diary
that nobody reads.

I could leave this
as a message on your answering machine,
but I don't want to leave you
staring at the wall.

I want to go to an Indonesian restaurant
or to the Andalusian mountains
where it is never cold and men never say
"Don't marry me. I crack walnuts in bed,
and if you want to know where I am,
I'm out."

"GALA" BY RITA BRIANSKY GALERIE DE BELLEFEUILLE, MONTREAL